3 1761 05409696 1

THE LITURGY OF THE CHURCH OF SARUM.

Salisbury (diocese)

THE LITURGY

OF THE

CHURCH OF SARUM.

TOGETHER WITH

THE KALENDAR OF THE SAME CHURCH;

TRANSLATED FROM THE LATIN, WITH A PREFACE AND EXPLANATORY NOTES;

By CHARLES WALKER.

WITH

AN INTRODUCTION BY REV. T. T. CARTER, M.A.,

RECTOR OF CLEWER.

324779
2.
36.
24.

LONDON:

J. T. HAYES, LYALL PLACE, EATON SQUARE.

LONDON:
PRINTED AT THE REGENT PRESS, 55, KING STREET,
REGENT STREET, W.

BX
5142
C37

TO THE

RIGHT REVEREND FATHER IN GOD,

WALTER KERR,

LORD BISHOP OF SALISBURY,

AND

PROVINCIAL PRECENTOR OF THE PROVINCE OF CANTERBURY,

This Translation of the Divine Liturgy

AFTER THE RITE OF HIS ILLUSTRIOUS PREDECESSOR

S. OSMUND,

IS,

BY HIS LORDSHIP'S KIND PERMISSION,

MOST RESPECTFULLY

INSCRIBED.

Introduction.

Little needs to be said in introducing such a work as the Translation of the Divine Liturgy according to the Sarum Use to English Churchmen. The study of ancient Liturgies re-awakened amongst us of late years has been one of the truest and most valuable results of the profounder view and more vivid apprehension of Eucharistic doctrine; as in return they form the most important aids in elucidating and maintaining the doctrine—which is the most blessed among the many signs of God's good Hand upon us. For what surer token, that, notwithstanding our many losses and our unworthiness, His love is still renewing and expanding our life in the midst of our days, can there be, than the restoration of a truer, deeper understanding of the Mysteries in which the Memorial of the Passion and Death of our Lord

is continually offered, and Himself is present to feed His own elect with His own most precious Body and Blood?

Liturgies are the surest evidence and exponents of these momentous verities, which are embodied therein, not in word only, but in breathing forms and expressive actions—an unceasing utterance, the living voice, from age to age before God of His Church's highest act of service.

It will surely be generally felt to be a boon of the greatest value, to have supplied to us in our own tongue that Liturgy which, most extensively used and of highest authority among our forefathers in mediæval times, represents the Western Uses in closest connexion with our own history: nor can its practical importance be too highly estimated, inasmuch as it supplies many points of Ritual and traditionary usage, which serve to throw light on passages often subjects of doubt or questioning in our present Eucharistic Service, derived as it was mainly from this source.

Careful explanations are given in the Notes and Preface, which furnish all that is necessary to elucidate the chief facts of the history of the Sarum Use, and for

the clear understanding of usages and allusions now become obsolete. The undersigned has had no share in this work. He only ventures to express his sense of its great value, and his earnest hope that this endeavour to facilitate a more extensive acquaintance with the rites of the English Church of earlier days, with which through the mercy of God we are still preserved in living and substantial union, may be for the glory of God in quickening a devout and ever-increasing interest in the momentous truths enshrined in these sacred records.

T. T. CARTER.

Clewer Rectory,
Lent, 1866.

PREFACE.

THE following Translation of the ORDINARY and CANON of the MASS, according to the USE of the CHURCH of SALISBURY, is designed as a humble contribution to that study of matters Liturgical, which, in GOD's good Providence, is being so happily revived amongst us at the present day. As a pendant to the excellent *Translations of the Primitive Liturgies*, for which the Church is indebted to Dr. NEALE, this rendering of one of the most illustrious of Mediæval Liturgies may not be unacceptable to students who lack leisure or even inclination to dive into less easily accessible sources of information ; and as, conjointly with other similar works, throwing some light on those originals from which our present BOOK of COMMON PRAYER was compiled, it may prove of some assistance to those of the clergy who are anxious to use that Book in the spirit in which it was drawn up.

For another class of persons a comparison between the present and the older English rite may serve to demonstrate the spirit in which the Anglican Reformers wished to act, in the

revision of the office-books, as declared in the Preface affixed to the Prayer-Book. The large part common to both rites, and the actual differences set down *totidem verbis*, may point out the wish of the Reformers to preserve not only what was Primitive, but what, being of Mediæval growth, was yet not opposed to Primitive practice; and at the same time their desire to mould the services as much as possible on Primitive principles. Hence, on the one hand, the retrenchments of some of those ceremonies—*e.g.*, some of the "manual gestures" of the Mass, which, in the aforesaid Preface, are alleged to have unduly multiplied in later ages of the Church; and on the other, the avowed desire to retain RITUAL, then a recognised science, with principles and canons of its own, as evinced by the two rubrics with regard to the "ornaments of the Church, and of the ministers thereof," and to the chancels remaining as in times past. In other words, a comparison of the elder with the more modern rite, will show enough in common to demonstrate the essential unity of the present with the pre-Reformation Church of England, and sufficient divergence in the actual text and rubrical directions, without necessitating a Protestant interpretation, if such be possible, of the Ritual rubrics just alluded to. As no amount of Ritual carelessness or slovenliness can destroy, though it may hide, the liturgical connection between the two, so the highest amount of ritual adornment compatible with the text of the present English rite would still preserve intact the principles laid down by the Reformers in the section of the

Preface to the Prayer-Book, "Of Ceremonies, why some be abolished."[a]

The office-books called "of Sarum" belong to the Gregorian family, and were drawn up in their present form by S. Osmund, Bishop and founder of the Cathedral church of Salisbury, (A.D. 1078-1099,) in order to consolidate the Anglo-Saxon Ritual, which had been disturbed by the Norman invasion, and immediately became the secular use in all churches in the southern dioceses.[b]

The Anglo-Saxon use, from which it was more immediately taken, was introduced here by S. Augustine and his companions in the sixth century. They naturally employed the liturgy to which they had been accustomed at Rome; but very early in the mission they came across three foreign elements—the Gallican, which was already in use at the court of Ethelbert, in the little church of S. Martin at Canterbury, where Queen Bertha

[a] No opinion is advanced as to the relative merits of the two services, liturgically, which is not the point under consideration. The position argued above is, briefly, that just as (happily or otherwise) the Reformers cut off antiphons, responds, and the like, preserving yet a daily recitation of the Psalter, so they preserved the Eucharistic vestments, lights, incense, altars, and the like; while they provided a vernacular liturgy, and abolished such ceremonies as the "Pax," touching the eyes, &c., with the paten, and so forth.

[b] The province of York and the diocese of Lincoln had "uses" of their own. In North Wales the Hereford Breviary and Missal were used; in South Wales that of Bangor. These varied slightly from the Salisbury office-books. But the Sarum *Ordinale* (*i.e.*, the "Pica or Pye") was in use not only throughout all England and Wales, but all Ireland also; the nucleus, perhaps, of the "United Church of England and Ireland."

worshipped; the British rite, which was employed by the British Christians who had taken refuge in Wales; and the Celtic, which was that employed by the Scottish missionaries. Both these latter rites would appear to have been derived originally from the East, but to have acquired from the mission of S. Germanus, and the constant intercourse between Gaul and Ireland, a Gallican element. During the mission of S. Augustine the Roman element was antagonistic to the British and Celtic; but friendly relations were kept up with the Gallican Church; S. Augustine, indeed, being expressly charged by Gregory, "if he had found anything either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God," to "carefully make choice of the same," and having, "as it were, made them up into one body, let the minds of the English be accustomed thereto."[c] The earlier Saxon usages were, therefore, probably compounded chiefly of the Roman and Gallican rites. Later, an amalgamation was effected with the British and Celtic elements, thereby introducing, or rather strengthening (for it already existed in the Gallican rite) the Eastern. From this amalgamation arose the use of Sarum, which thus unites in itself three noble liturgical families, the Roman, the Gallican, and the Eastern.[d]

[c] Bede, Eccl. Hist. l. i. c. 27.

[d] A friend has pointed out that the Cologne Breviary (a reform, probably, of the celebrated Lyons use) contains an office as in the Sarum rite, for the feast of the "Holy Name of Jesus," on August the 7th.

The principal office-books of Sarum use were these :—

1. The "*Missale*," of which editions of 1492, 1494, 1498, 1510, 1527, 1534, 1554, &c., are preserved. This contained the Ordinary and Canon of the Mass, as here translated, together with the Introits, Collects, Epistles, Graduals, Alleluya, Tracts, Sequences, Gospels, Offertories, Communions, and Post-Communions, throughout the year. It was divided into the "Temporale," containing the services for the Sundays and ferias from Advent to Advent; and the "Sanctorale," containing the services proper for the feasts of Saints.

2. The "Grayle," or *Graduale*, which contained the musical notation to the Introits, Graduals, (whence the name,) Tracts, Sequences, &c., together with the musical notation to the Nicene Creed, *Gloria in Excelsis*, Preface, and such other parts of the Ordinary and Canon as were sung.

3. The "Processionale," containing such parts of the services as were sung in processions. 4. The *Ordinale*, a hand-book of directions to the Priest. So far as regards the Mass. For the choir service were—

5. The "*Portiforium*," or "Breviary," containing the service for Matins, Lauds, Prime, Tierce, Sext, Nones, Vespers, and Compline, throughout the year, together with the Litany and the Vigils for the Dead. It was divided into two parts,—"pars hyemalis," containing the services from the first Sunday in Advent to the end of Whitsun week; "pars æstivalis," beginning

with Trinity Sunday, and giving the services thence to Advent.[e] 6. The *Legenda*, containing the lessons read at matins. 7. The "*Pica*," or Pye, a kind of directory as to the order in which the services were to be said. 8. The *Tonale*, vulgarly called "tunnal," containing the Gregorian tones for the Psalms, &c., with directions. 9. The *Antiphonarium*, or "Antiphoner," containing the musical notation to the Antiphons.

Lastly, for the occasional services, was 10. The *Manuale*,[f] containing the offices of baptism, matrimony, visitation and anointing of the sick, burial of the dead, &c. And 11. The *Pontificale*, containing those peculiar to a bishop, as confirmation, ordination of priests and deacons, consecration of bishops, ordering of sub-deacons, readers, exorcists, acolytes, door-keepers, &c.

The present translation has been made from the best existing editions of the Sarum Missal, chiefly as collated in the recent reprint issued from the Pitsligo Press;[g] use having been made of such further light as is thrown upon the Sarum liturgy by the Gradual and Manual, and by the "Consuetudinary of the Church of Sarum," which is preserved at the end of Mr.

[e] The Rom. Brev. is divided into *four:* "pars vernalis," beginning with the first Sunday in Lent; and "pars auctumnalis," with the Sunday nearest the Calends of September.

[f] Or "*Sacerdotale.*"

[g] Missale ad usum insignis et præclaræ Ecclesiæ Sarum. Pars Prima: Temporale. Londini; Veneunt apud C. J. Stewart, 1861.

Chambers's magnificent Sarum Psalter.[h] The Calendar is given from the Breviary, eight or ten MS. copies of which, together with several printed ones, exist in the Harleian, Cottonian, and Old Royal Libraries in the British Museum.

It is hoped that the notes prefixed to the various parts of the Liturgy are sufficiently ample to explain any difficulties, and to give a tolerably clear idea of the manner in which the Divine mysteries were wont to be offered among our forefathers. One or two points, however, would seem to demand a longer notice than could be conveniently given within the limits of a note.

And especially as to *the colours* employed in the Sarum rite. The sources from which this has to be decided are, first a rubric given in the Missals just before the *Gloria in Excelsis;* 2, existing inventories of Church goods; 3, occasional notices in State papers, &c.; and 4, illustrations of the Sarum ritual occurring in illuminations. From these four sources it is tolerably easy, by the guidance of one or two canons, to settle a definite use. The first canon is that the rubric (marked No. 1 above) refers primarily to the vestments of the clergy, on which it was binding so far as it went; and secondarily if at all, to vestments and hangings of the altar, which, if we may rely upon our fourth authority, often differed in colour from the sacerdotal vestments.

[h] "The Psalter, or Seven Ordinary Hours of Prayer, according to the use of the illustrious and excellent Church of Sarum; with explanatory notes and comments." London: J. Masters, 1852.

The second canon is to give a due and relative value to each of these authorities. The rubric, as part of the actual Liturgy, is of the first importance, and the others can only be admitted to illustrate and to fill up what is wanting in this. Next in importance are the inventories, as showing what vestments were actually in use; then the State papers, which are historical; and, lastly, the illustrations, which are of but slight value in this enquiry, owing to the tendency of illuminators to subordinate liturgical correctness to harmonious or striking colouring.

The third canon is that, given certain colours, recognised by authorities 2, 3, and 4, but about which authority 1, is silent, it is fair to assume that these colours were employed in the same order as in the rest of the Western Church.

Now to apply these canons:—

The authorities mentioned above recognise the following colours:—Black, *blue*, *brown*, cloth-of-gold, *grey*, green, red, violet, white, *yellow*. Of these, those printed in italics are peculiar to Sarum use, the rest common to the Western rite.

Authority 1, assigns *red* to all Sundays in the year out of Eastertide, when the office is of Sunday, Ash Wednesday, Maundy Thursday, Good Friday, Holy Saturday, both feasts of Holy Cross, and all feasts of Martyrs, Apostles, and Evangelists out of Eastertide;[1] *white* to all Sundays, feasts and

[1] Another rubric assigns red as the colour also of the altar frontal in the Sundays in Lent.

ferias (except the Invention of the Cross) in the Paschal season —*i.e.*, from Easter-day till the Vigil of Pentecost, the Annunciation, Conception, Assumption, and Nativity of the B.V.M. and their octaves; the feast of S. John in Christmas-week, and the feast of the Dedication of a Church and through its octave, and both feasts of S. Michael; *yellow* to all festivals of a confessor. The analogy of the Western usage would extend *white* to Christmas, Epiphany, the Holy Name of Jesus, the Transfiguration, Nativity of S. John Baptist, all feasts of Virgins not martyrs, Trinity Sunday, and Corpus Christi; *red* to Pentecost and all feasts of Martyrs out of Paschal-tide. Cloth-of-gold served for red, white, or yellow in festival use. This leaves the remaining colours to be shared among vigils and the ferial seasons between Septuagesima and Easter, after Epiphany, and after Trinity.

For the two latter seasons *green* is assigned by the Western usages. *Blue* may be regarded as equivalent to green, and as constituting indifferently with it the ordinary ferial colour of the Church of Sarum. *Brown*, *violet*, and *grey* remain for vigils, Advent, and the season from Septuagesima to Easter. *Black* was confined to the office of the dead.

It will be seen, therefore, that the peculiarities in the Sarum usage consisted,—1. In the employment of white in the Paschal season for all feasts indiscriminately. 2. In the use of red as the ordinary dominical colour. 3. In the employment of yellow instead of white as the colour for the festivals of confessors.

4. In the indiscriminate use of blue or green for the ferial seasons after Trinity and Epiphany. And 5. In the indiscriminate use of brown, grey, or violet on vigils and other fasting-days, in Advent, and the ferial seasons of Septuagesima and Lent.[j]

The vestments to which these colours were applied were as follows :—*Of the priest*, the chasuble, stole, and maniple. *Of the deacon*, the dalmatic, stole, and maniple. *Of the sub-deacon*, the tunic and maniple. *Of the rulers of the choir*, the cope.[k] Of the altar the frontal, the chalice-vail, and burse, and the mural hangings.

It is important to settle this sequence of colours, because the rubric in the Book of Common Prayer which sanctions the Eucharistic vestments *virtually prescribes the form and colours*

[j] It appears from certain entries in inventories, such as the following, "Item, an altar-cloth of white with spots of blood, for Lent," (which is of frequent occurrence,) that it was customary to have a second suit of vestments of a less costly fabric for use on such festivals as occurred in Lent.

[k] The *planeta*, or folded chasuble, being only worn by the deacon and sub-deacon in penitential seasons, followed of course the penitential colour. In Church inventories the chasuble was often called the "vestment," and this word frequently meant the whole suit of the priest, and even of the deacon and sub-deacon also. Thus, "a violet [grey or brown] vestment" would imply a priest's chasuble, two folded chasubles for deacon and sub-deacon, two stoles, and three maniples of that colour; "a white [red, yellow, blue, or green] vestment," a chasuble, dalmatic, tunic, two stoles, and three maniples of that colour. Sometimes this was expressed as follows :—"A [red] chasuble with deacon and sub-deacon." In Cathedral and Collegiate churches, on double feasts, not only the rulers, but all the clergy in the choir, wore copes of the colour of the day.

employed by the Church of Sarum, when it limits them to "Such as were in use . . . in the second year of King Edward the Sixth." It is not enough for those who would prefer the Roman sequence of colours to say that among the vestments shown by existing documents to have been then in use were some of each of the five Roman colours, and to argue from this that it is lawful to make use of these and reject the rest. The existence in the same church of several vestments of different colours evidently implies that they were used in a recognised order with reference to feast and feria; and the clause "at all times of their ministration," must be interpreted to mean not only that each particular vestment was to be worn at that service for which it was specially designed, as had been done "in times past," but that where a church was provided with vestments of different colours, (such colours being limited to those actually in use in the second year of Edward VI.,) those colours were to be employed in the order for which they had been designed. It would appear, then, that while a clergyman would be at liberty to use violet vestments in preference to brown or grey, or green in preference to blue,[1] he would be acting as illegally in celebrating

[1] The Judgment in the "Knightsbridge Churches case" legalised, *quantum valeat*, the Roman sequence for the altar frontal, &c., but did not touch upon the vestments of the clergy. The following decree of the Sacred Congregation of Rites (dated "May 7, 1746") will show that in the Roman rite also the vestments of the altar are not uniformly of the same colour as those of the priest. "Priests who are regulars, when they celebrate in a secular church

in a red chasuble on the feast of a martyr *in tempore Paschali*, or a violet one on Ash Wednesday, or a green one on an ordinary Sunday, as he would in wearing a chasuble of what colour soever at any such service as Matins or Evensong, on the plea that the rubric legalised the vestments, but was silent as to when they should be worn.

The next point that demands a word or two of notice here is the "division (*i.e.*, the classification) of feasts," and the terms employed in the Calendar to note the same. Festivals were divided into two great classes, *Double* and *Simple* feasts. These were sub-divided as follows: *Double* feasts into "principal doubles," "greater doubles," "lesser doubles," and "inferior;" *Simple* feasts into simples *cum*, and simples *sine, regimine chori.*[m] When a moveable feast clashed with a fixed one, (*e.g.*, Easter Monday with the feast of the Annunciation, or again, a Saint's day with an Ordinary Sunday,) the lower feast gave place to the higher; simple feasts *sine reg. chori* to "simples" *cum reg. chori;* these again to "doubles," "doubles" to "greater doubles," and all to "principal doubles." Double feasts were so called because the antiphons at lauds, vespers, and compline to *Benedictus*,

on a day which is a semi-double in the secular office, but a double according to the rite of their order, ought to use the colour of their own office. But the antependium need not be changed."

[m] In the Roman rite the corresponding divisions are called *duplex primæ classis, duplex secundæ classis, duplex major, duplex; semi-duplex,* [answering to *simplex cum reg. chori,*] *simplex.*

Magnificat, and *Nunc dimittis* were "doubled," (*i.e.*, sung entire before as well as after their canticle). Feasts were also called "of nine" or "of three lessons," according as their Matins had one or three nocturns, [each nocturn having three lessons]. The terms "cum regimine chori," and "sine regimine chori," were used to denote respectively the presence or absence of the rulers or conductors of the choir. The choir had four rulers on all double feasts, two on simples *cum reg. chori*, (which included ordinary Sundays).[n] Lastly, the terms "Simple," "Double" and "Triple Invitatory," referred to the manner in which the psalm *Venite* was sung at matins. If the Invitatory were "simplex," it was sung by the precentor only; if "duplex," by *two* rulers of the choir; if "triplex," by three. On all "principal double" feasts the Invitatory was "quadruple"—*i.e.*, sung by the four rulers; but as the quadruple Invitat. was peculiar to these feasts, it is not expressed in the Calendar.

The Divine Liturgy was offered with different degrees of solemnity. The rubrics which relate to the deacon and sub-deacon have reference only to High Mass, (*missa principalis sive solennis*,) at which the priest was assisted by these ministers, as also by two acolytes, taper-bearers, (*ceroferarii*,) thurifers, (*thuriferarii*—*i.e.* incense-bearers,) and the choir. In addition to this, there was Low or simple Mass, in which the priest was

[n] The days within octaves were "simplices *cum reg. chori*," the octave day itself was "duplex."

assisted by one acolyte, or server, (*clericus*, *Anglicè* "clerk,") according to the canon of S. Dunstan, "Let no Mass-priest masse alone, but let there be some one to answer him." At this Mass the incensings, sequence, creed, &c., were omitted, and the priest read both Epistle and Gospel himself, the server moving the book from the Epistle to the Gospel corner of the altar for him. "Hunting Mass," or "the Mass of S. Hubert," was a further abbreviated Mass, for the convenience of those who were engaged in hunting! *Missa Pontificalis* was the Liturgy as said by a Bishop. There were two deacons, and two sub-deacons, as also two censer-bearers, at a Pontifical High Mass, and two clerks at a Low.[o]

The leading idea of the ceremonial of High Mass, was a ritual "showing (*καταγγέλων*) the LORD's death," according to the expression of S. Paul.[p] It was regarded as, in a high and ineffable sense, a sacred drama; and its adjuncts were, in the true and proper sense of the word, before its use had come to imply a sneer, "histrionic." Our LORD, as it has been well

---

[o] Low Mass must not be confounded with the "private masses" (*missæ privatæ*) so strongly repudiated by the Reformers, and which were so frequently matters of dispute in the controversies of the 16th century. *Missæ privatæ* were masses said in chantries or at side altars by a priest without a congregation, whereas Low Mass was that at which the people were wont to communicate.

[p] Cf. Gal. iii. 1, where S. Paul addresses his converts as those "*οἷς κατ' ὀφθαλμοὺς Ἰ.Χ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος.*"

remarked, in instituting a service in His Church, enjoined not "Say so and so, for a memorial of Me," but "This DO." Hence the Canon has ever been a close imitation of the Sacred Gestures employed by Him at the Last Supper. This idea, if it rose to its highest development in the middle ages, was never absent from the Church from the very first, though its outward expression was of course kept in check during the ages of persecution. This "histrionic" element, which grew around the normal action of the canon, was derived from two sources, (α) the Temple worship, (β) the classical drama. The former contributed the symbolical vestments employed, (and possibly their colour,) the lights and incense, the ritual music, and the priest (or bishop) ministering before the altar assisted by his inferior ministers; the reading of the law, and the singing of psalms; the latter the chorus, with its oft-occurring response, intermingled with the dialogue of the principal actors; unless, indeed, which seems probable, the Greek drama derived its chorus from the worship of the gods, and that, by tradition, from the primitive worship of Jehovah. (See Gen. iv. 21; 1 Chron. vi. 31, and xvi. 4, &c.)

The idea then, we repeat, of a solemn celebration of the Divine mysteries both in the Primitive and in the Mediæval Church, was that of a sacred and ineffable drama, enacted in the presence of the King of Heaven; the *personæ* of which were the priest with his inferior ministers in sacrificial garb, and the Eternal SON of that King, Who having once assumed human flesh, and offered Himself an oblation for the sins of men, now

came in disguise, to re-present that oblation to His Father; the choir, arrayed in fine linen, formed the chorus.

One difference, however, between the Primitive and the Mediæval practice, which at first sight would seem to involve something more than a mere matter of detail, must not be passed over. In the latter, the faithful communicated chiefly at Low Mass, and assembled for purpose of worship only at the High. In the Primitive Church "Low Masses" were unknown. There was only one Liturgy said in the same day, and that at midnight or in early morning, and with all the ritual appliances that might be had; and at this, of course, all the faithful who were so minded communicated;[q] and this is still the custom in the Oriental Churches. The first step towards destroying the existing (though not essential) union of the sacramental with the sacrificial feature in the Eucharist, arose in the times of persecution, when the assemblies of the faithful could only be held at irregular intervals, and consisted in the permission accorded to the laity of reserving the Blessed Sacrament at home, and communicating themselves. By this means the people could communicate apart from the sacrifice. The later development was the exact reverse. Circumstances having led the Western

[q] In the age of Primitive fervour the bulk of the faithful would naturally communicate whenever they attended the Divine Liturgy, but there was no law compelling them to do so; and as the Church enlarged her borders, more and more would be willing to assist, who were not prepared to communicate daily or even weekly.

Church to postpone the principal Mass to a later hour than could be conveniently attended by fasting communicants, the system of Low Masses was devised to enable weakly communicants to break their fast at an earlier hour, and for the convenience of those who could not attend the principal Mass. Hence arose, for the first time, a special Liturgy for communicants, and another practically reserved for worshippers only; though this was not the intention of the Church in making the provision, as may be gathered from her expressed wish, recorded in the Council of Trent, that "some"—sufficiently devoted to share the priest's protracted fast—"might be found to communicate at every Mass."

The Calendar of the Church of Sarum.

January.

1	A	Kal.	*Circumcision.* Lesser double feast, of ix lessons.
2	b	4	Octave of S. Stephen. Doub. Invit., iij lessons, cum
3	c	3	Octave of S. John. *Ibid.* [reg. chori.
4	d	Prid.	Octave of Holy Innocents. *Ibid.*
5	e	Non.	Vigil. Oct. S. Thomas. Mem. of S. Edward, K. C.
6	f	8	*Epiphany.* Princip. double, ix lessons.
7	g	7	*Keys of Septuagesima.*
8	A	6	Lucian and his companions, MM.
9	b	5	
10	c	4	
11	d	3	
12	e	Prid.	
13	f	Id.	Oct. of Epiph., ix less. Middle of S. Hilary.
14	g	19	Felix, Pr. M., iij lessons.
15	A	18	Maurus, Ab. C., iij lessons.
16	b	17	Marcellus, Pope M., iij lessons.
17	c	16	Sulpitius, B. C., iij lessons.
18	d	15	Prisca, V. M., iij lessons.
19	e	14	Wulstan, B. C., ix lessons.
20	f	13	*Fabian and Sebastian, MM.* No Exposit., ix less.
21	g	12	*Agnes, V. M.* Ibid.
22	A	11	*Vincent, Levite, M.* Ibid.
23	b	10	
24	c	9	
25	d	8	*Conversion of S. Paul,* ix lessons. Triple Invit.
26	e	7	
27	f	6	Julian, B. C. Double Invit., iij lessons.
28	g	5	Agnes in 2nd place. Double Invit., iij lessons.
29	A	4	*Keys of Quadragesima.*
30	b	3	Batildis, Q. V. not M., iij lessons.
31	c	Prid.	

February.

1	d	Kal.	Brigid, V. not M., iij lessons.
2	e	4	*Purif. B. V. M.* Gr. double, ix lessons.
3	f	3	Blasius, B. M. Double Invit., iij less.
4	g	Prid.	
5	A	Non.	*Agatha, V. M.* No Exposit., ix lessons.
6	b	8	Vedastus and Amandus, B. C., ix lessons.
7	c	7	
8	d	6	
9	e	5	
10	f	4	Scolastica, V. not M., iij lessons.
11	g	3	
12	A	Prid.	
13	b	Id.	
14	c	16	Valentine, M., iij lessons.
15	d	15	
16	e	14	Juliana, V. M. Double Invit., iij lessons.
17	f	13	
18	g	12	
19	A	11	
20	b	10	
21	c	9	
22	d	8	*S. Peter's Chair.* Trip. Invit., ix less.
23	e	7	
24	f	6	*Matthias, Ap.* Inferior doub., ix less.
25	g	5	*** In Leap-year this Feast of S. Matthias is celebrated on the 4th day from S. Peter's Chair, and the letter f is twice numbered.
26	A	4	
27	b	3	
28	c	Prid.	
29			

March.

1	d	Kal.	*David, B. Conf.*, ix lessons.
2	e	6	*Chad, B. Conf.*, ix lessons.
3	f	5	
4	g	4	
5	A	3	
6	b	Prid.	
7	c	Non.	Perpetua and Felicitas, MM., iij lessons.
8	d	8	
9	e	7	
10	f	6	
11	g	5	*Keys of Easter.*
12	A	4	*Gregory, Pope.* Inf. double, ix lessons.
13	b	3	*Last of Quadragesima.*
14	c	Prid.	
15	d	Id.	
16	e	17	
17	f	16	*Entry of Noah into the Ark.*
18	g	15	Edward, K. M., ix lessons.
19	A	14	
20	b	13	Cuthbert, B. C., ix lessons.
21	c	12	Benedict, Abbot, ix lessons.
22	d	11	*First of Easter.*
23	e	10	
24	f	9	*Here Adam was created.*
25	g	8	*Annunciation of Our Lady.* Lesser double, ix less.
26	A	7	
27	b	6	*Resurrection of the Lord.* Princip. feast, iij lessons.
28	c	5	
29	d	4	
30	e	3	
31	f	Prid.	

April.

1	g	Kal.	
2	A	4	
3	b	3	Richard, B. C., ix lessons.
4	c	Prid.	*Ambrose,* cum reg. chori. Inf. doub., ix lessons.
5	d	Non.	
6	e	8	
7	f	7	
8	g	6	
9	A	5	
10	b	4	
11	c	3	
12	d	Prid.	
13	e	Id.	
14	f	18	Tiburtius and Valerius, MM., iij lessons.
15	g	17	*Keys of the Rogations.*
16	A	16	
17	b	15	
18	c	14	
19	d	13	Alphege, Abp. M., iij lessons.
20	e	12	
21	f	11	
22	g	10	
23	A	9	*George, M.* Double feast, cum reg. chori, iij lessons.
24	b	8	
25	c	7	*Mark, Ev.* Inf. Double, iij lessons, cum reg. chori.
26	d	6	[Greater Litanies. Last of Easter.
27	e	5	
28	f	4	Vitalis, M., cum reg. chori, iij lessons.
29	g	3	*Exit of Noah from the Ark.*
30	A	Prid.	*Erconwald, B. C.* Inf. double, iij lessons. (Not of [Sarum.)

May.

1	b	Kal.	*SS. Philip and James, App. MM.* Inf. Double, cum
2	c	6	[reg. chori, iij lessons.
3	d	5	*Invent. of H. Cross.* Lesser doub., cum reg. chori,
4	e	4	[iij lessons.
5	f	3	[Invit., iij lessons.
6	g	Prid.	S. John ante Port. Lat., cum reg. chori. Triple
7	A	Non.	John of Beverley, iij less., cum reg. chori.
8	b	8	[Sarum.)
9	c	7	Trans. of S. Nicolas, B., cum reg. chori. (Not of
10	d	6	Gordian and Epimachus, MM., iij lessons.
11	e	5	*First of Pentecost.*
12	f	4	Nereus, Achilles, and Pancras, MM., iij lessons.
13	g	3	*** Note, that the Feast of the Translation of S.
14	A	Prid.	Cedde, Bp., should always be celebrated on the
15	b	Id.	Sunday next before the Ascension of our Lord,
16	c	17	iij lessons, cum reg. chori. (Not of Sarum.)
17	d	16	
18	e	15	
19	f	14	*S. Dunstan, Abp. C.*, iij lessons, cum reg. chori.
20	g	13	[Mem. of S. Potentiana, V. M.
21	A	12	
22	b	11	
23	c	10	
24	d	9	
25	e	8	Aldhelm, *B. C.*, ix less. Middle of S. Urban.
26	f	7	*S. Augustine, B. C.*, Apostle of England, ix lessons.
27	g	6	[Inferior double.
28	A	5	German, B. C., iij lessons.
29	b	4	
30	c	3	
31	d	Prid.	Petronilla, V. not M., iij lessons with nocturn.

June.

1	e	Kal.	Nicomede, M., iij lessons.
2	f	4	Marcellinus and Peter, MM. Doub. Invit., iij less.
3	g	3	
4	A	Prid.	
5	b	Non.	Boniface, B., and his companions, MM. Doub. Invit.,
6	c	8	[iij lessons.
7	d	7	
8	e	6	Medardus and Gildardus, B. C., iij lessons.
9	f	5	*Trans. of S. Edmund, Abp. C.* Triple Invit.,
10	g	4	[iij lessons.
11	A	3	*Barnabas, Ap.* Triple Invit., ix lessons.
12	b	Prid.	
13	c	Id.	
14	d	18	Basil, B. C., iij lessons. [iij lessons.
15	e	17	Vitus, Modestus, and Crescentia, MM. Double Invit.,
16	f	16	*Trans. of S. Richard, B. C.*, ix lessons.
17	g	15	
18	A	14	Marcus and Marcellinus, MM. Doub. Invit., iij less.
19	b	13	Gervas and Protasius, MM. Doub. Invit., iij less.
20	c	12	*Trans. of S. Edward, K. M.*, ix lessons.
21	d	11	
22	e	10	*Alban, M.*, ix lessons.
23	f	9	Etheldreda, V. not M., ix less. with noct. Vigil.
24	g	8	*Nativ. of S. John Bapt.* Lesser doub., ix less.
25	A	7	
26	b	6	John and Paul, MM. Double Invit., iij lessons.
27	c	5	
28	d	4	Leo, Pope and Conf., iij less. with noct. Vigil.
29	e	3	*SS. Peter and Paul, App.* Lesser double, ix lessons.
30	f	Prid.	Com. of S. Paul. Triple Invit., ix lessons.

July.

1	g	Kal.	Octave of S. John Bapt. Double Invit., iij lessons.
2	A	6	*Visit. B. V. M.* Gr. double, ix lessons.
3	b	5	
4	c	4	*Trans. of S. Martin, B.*, ix lessons.
5	d	3	
6	e	Prid.	Octave of SS. Peter and Paul, ix lessons. Trip. Invit.
7	f	Non.	*Trans. of S. Thomas of Canterb.* Less. doub., ix less.
8	g	8	*** First Sunday after S. Thomas is celebrated the Feast of Relics, ix less.
9	A	7	Oct. of Visitat., ix less. Trip. Invitat.
10	b	6	Seven Brothers, MM. Double Invit., iij less.
11	c	5	Trans. of S. Benedict, Ab., ix lessons.
12	d	4	
13	e	3	
14	f	Prid.	[ix lessons.
15	g	Id.	Trans. of S. Swithin, B. C., and his Companions,
16	A	17	Trans. of S. Osmund, B. C., ix less. (Not of Sarum.)
17	b	16	Kenelm, K. M. Double Invit., iij lessons.
18	c	15	Arnulph, B. M., iij lessons.
19	d	14	
20	e	13	*Margaret, V. M.*, ix lessons.
21	f	12	Praxedes, V. M., iij lessons.
22	g	11	*S. Mary Magdalen*, ix lessons. Trip. Invit.
23	A	10	Apollonaris, M., iij lessons.
24	b	9	Christina, V. M., iij lessons with noct. Vigil.
25	c	8	*S. James, Ap.* Inf. double, ix lessons.
26	d	7	*S. Anne, n. V. n. M.*[1] Trip. Invit., ix less.
27	e	6	Seven Holy Sleepers, MM. Doub. Invit., iij less.
28	f	5	Sampson, B. C. Doub. Invit., iij less. [vit., iij less.
29	g	4	Felix, Simplicius, Faustus & Beatrice, MM. Doub. In-
30	A	3	Abdon and Sennes, MM. Doub. Invit., iij less.
31	b	Prid.	German, B. C. Simple Invit., iij lessons.

[1] These letters stand for "*nec Virginis nec Martyris*," and mark the feast of a Holy Woman who is neither a Virgin Saint or Martyr.

August.

1	c	Kal.	*S. Peter's Chains.* Trip. Invit., ix less.
2	d	4	Stephen, Pope, M. Doub. Invit., iij lessons.
3	e	3	*Invent. of S. Stephen, Proto-M., and his comp.*, ix less.
4	f	Prid.	
5	g	Non.	Oswald, K. M. Doub. Inv., iij less. *Mary of Snows.*
6	A	8	*Transfig. of Our Lord.* Lesser doub., ix less.
7	b	7	*Holy Name of JESUS.* Gr. doub., ix lessons.
8	c	6	Ciriacus and his comp., MM. Doub. Invit., iij less.
9	d	5	Romanus, M., iij less. with noct. Vigil.
10	e	4	*S. Laurence, M.* Trip. Invit., ix lessons.
11	f	3	Tiburtius, M. Doub. Invit., iij lessons.
12	g	Prid.	
13	A	Id.	Hippolytus and his comp., MM. Doub. Inv., iij less.
14	b	19	Octave of Holy Name of JESUS. Trip. Invit., ix lessons. Mem. of S. Eusebius, Presb. Vigil.
15	c	18	*Assumption B. V. M.* Princip. doub., ix lessons.
16	d	17	
17	e	16	Oct. of S. Laurence.
18	f	15	Agapetus, M. Memorial only.
19	g	14	Magnus, M. Memorial only.
20	A	13	
21	b	12	
22	c	11	Oct. of Assump., ix less. Triple Inv.
23	d	10	Thomas and Apolina, MM., iij less. with noct. Vigil.
24	e	9	*Bartholomew, Ap.* Inf. doub., ix less. Mem. of S.
25	f	8	[Audoenus.
26	g	7	
27	A	6	Rufus, M. Doub. Invit., iij lessons.
28	b	5	*Augustine, B.* Inf. double, ix lessons. Hermes.
29	c	4	*Beheading of S. John Bapt.* Trip. Invit., ix less.
30	d	3	Felix and Adauctus, MM. Doub. Invit., iij lessons.
31	e	Prid.	Cuthburga, V. n. M. Doub. Invit., iij lessons.

September.

1	f	Kal.	*Giles, Abbot,* ix lessons. Middle of S. Priscus.
2	g	4	
3	A	3	Ordination of S. Gregory.
4	b	Prid.	Trans. of S. Cuthbert, B. C., ix lessons.
5	c	Non.	Bertinus, Ab. C., iij lessons with noct.
6	d	8	
7	e	7	
8	f	6	*Nativ. B. V. M.* Gr. double, ix lessons.
9	g	5	Gorgonius, M. Memorial only.
10	A	4	
11	b	3	Protus and Hyacinth, MM. Memorial only.
12	c	Prid.	
13	d	Id.	
14	e	18	*Exaltat. of Holy Cross.* Lesser doub., ix less. [mede.
15	f	17	Oct. Nativ. B. V. M. Trip. Inv., midd. less. of S. Nico-
16	g	16	Edith, V. n. M., ix lessons. Mid. of S. Euphemia.
17	A	15	Lambert, B. M., iij lessons.
18	b	14	
19	c	13	
20	d	12	Vigil.
21	e	11	*Matthew, Ap. Ev.* Inf. doub., ix lessons.
22	f	10	Maurice and his comp., MM., ix lessons.
23	g	9	Thecla, V. n. M., iij lessons with noct.
24	A	8	
25	b	7	Firminus, B. C., iij lessons.
26	c	6	Cyprian and Justina, MM. Doub. Invit., iij lessons.
27	d	5	Cosmas and Damian, MM. Doub. Invit., iij less.
28	e	4	
29	f	3	*Michael, Archangel.* Inf. doub., ix less.
30	g	Prid.	*Jerome, Pr. Doct.* Inf. double, ix less.

October.

1	A	Kal.	Remigius, B. C., and his comp., ix lessons.
2	b	6	Leodegarius, B. M., iij lessons. *S. Thomas of Here-*
3	c	5	[*ford, B.*, ix lessons. (Not of Sarum.)
4	d	4	
5	e	3	
6	f	Prid.	Faith, V. M., iij lessons.
7	g	Non.	Marcus, Marcellus and Apuleus, MM. Doub. Invit.,
8	A	8	[iij lessons.
9	b	7	*Denys and his comp., MM.*, ix lessons.
10	c	6	Gereon and his comp., MM., iij lessons.
11	d	5	Nichasius and his comp., MM., iij less. Doub. Invit.
12	e	4	
13	f	3	*Trans. of S. Edward, K. C.* Inf. Doub., ix less.
14	g	Prid.	Calixtus, Pope, M. Double Invit., iij lessons.
15	A	Id.	Wulfran, B. C., ix lessons.
16	b	17	*Michael in the Mount Tomb.* Trip. Invit., ix less.
17	c	16	Trans. of S. Etheldreda, V. n. M., ix lessons.
18	d	15	*Luke, Ev.*, ix lessons. Inf. double, mid. lesson of
19	e	14	Frideswide, V. n. M., ix lessons. [S. Justus.
20	f	13	
21	g	12	11,000 Virgins. Doub. Invit., iij lessons.
22	A	11	
23	b	10	Romanus, Abp. C., iij less. with noct.
24	c	9	
25	d	8	Crispin and Crispinian, MM., ix lessons. Mid. of
26	e	7	[S. John of Beverley.
27	f	6	Vigil.
28	g	5	*Simon and Jude, App.* Inf. double, ix lessons.
29	A	4	
30	b	3	Quintin, M., iij lessons with noct. Vigil.
31	c	Prid.	

November.

1	d	Kal.	*Festivity of All Saints.* Gr. double, ix lessons.
2	e	4	*Commem. of All Souls,* ix lessons.
3	f	3	Winifred, V. M., ix lessons.
4	g	Prid.	
5	A	Non.	
6	b	8	*Leonard, Ab. C.,* ix lessons.
7	c	7	
8	d	6	Four Crowned Martyrs. Doub. Invit., iij lessons.
9	e	5	Theodorus, M., iij lessons.
10	f	4	
11	g	3	*Martin, B. C.,* ix lessons. Trip. Invit. Mid. less.
12	A	Prid.	[of S. Mennas.
13	b	Id.	Britius, B. C. Doub. Invit., iij lessons.
14	c	18	*Trans. of Erconwald, B. C.,* ix less. (Not of Sarum.)
15	d	17	Machutus, B. C., ix less. Mid. of S. Martin.
16	e	16	*Edmund, Abp. of Canterb.* Trip. Invit., ix lessons.
17	f	15	Hugh, B. C., ix lessons.
18	g	14	Oct. of S. Martin. Doub. Invit., iij lessons.
19	A	13	
20	b	12	*Edmund, K. M.,* ix lessons.
21	c	11	
22	d	10	S. Cecilia, V. M., ix lessons.
23	e	9	*Clement, Pope, M.,* ix lessons.
24	f	8	Chrysogonus, M., iij lessons.
25	g	7	*Catharine, V. M.,* ix lessons.
26	A	6	Linus, Pope, M., iij lessons.
27	b	5	
28	c	4	[Vigil.
29	d	3	Saturninus and Sisinius, MM., iij lessons, with noct.
30	e	Prid.	*Andrew, Ap.* Inf. double, ix lessons.

December.

1	f	Kal.	
2	g	4	
3	A	3	
4	b	Prid.	Deposition of S. Osmund, B. C., ix lessons.
5	c	Non.	
6	d	8	*Nicolas, B. C.* Trip. Invit.
7	e	7	Oct. of S. Andrew. Double Invit., iij lessons.
8	f	6	*Conception B. V. M.* Lesser doub., ix lessons.
9	g	5	
10	A	4	
11	b	3	
12	c	Prid.	
13	d	Id.	Lucy, V. M., ix lessons.
14	e	19	
15	f	18	
16	g	17	Here begins *O Sapientia.*
17	A	16	
18	b	15	
19	c	14	
20	d	13	Vigil.
21	e	12	*Thomas, Ap.* Inf. doub., ix lessons.
22	f	11	
23	g	10	
24	A	9	*Vigil of Christmas.*
25	b	8	*Nativ. of Our B. LORD.* Princip. double, ix lessons.
26	c	7	*Stephen, Proto-M.* Lesser doub., ix lessons.
27	d	6	*John, Ap. Ev.* Lesser doub., ix lessons.
28	e	5	*Holy Innocents, MM.* Lesser doub., ix lessons.
29	f	4	*Thomas of Canterb., Abp. M.* Lesser doub., ix less.
30	g	3	
31	A	Prid.	Sylvester, Pope, Conf., ix lessons.

A Table of Feasts.

---

a. Feasts of the First Class. "*Principal Double Feasts.*"

Christmas.
Epiphany.
Easter.
Ascension.
Pentecost.
Assumption B. V. M.
Feast of Patron } of the particular
Feast of Dedication } Church.

β. Feasts of the Second Class. "*Greater Double Feasts.*"

Purification B. V. M.
Feast of Holy Trinity.
Corpus Christi.
Visitation B. V. M.
Feast of Relics.
Holy Name of Jesus.
Nativity B. V. M.
All Saints.

γ. *Feasts of the Third Class.* "*Lesser Double Feasts.*"

S. Stephen.
S. John, Ev.
Holy Innocents.
S. Thomas, Abp.
Circumcision.
Annunciation B. V. M.
Monday, Tuesday, and Wednesday in Easter week.
Monday, Tuesday, and Wednesday in Whitsun week.
Low Sunday.
Invention of the Cross.
Nativity S. John Baptist.
SS. Peter and Paul.
Translation of S. Thomas of Canterbury.
Transfiguration.
Exaltation of the Cross.
Conception B. V. M.

δ. *Feasts of the Fourth Class.* "*Inferior Double Feasts.*"

S. Andrew.
S. Thomas.
S. Matthias.
S. Gregory.
S. Ambrose.
S. George.
S. Mark.
SS. Philip and James.
S. Augustine, Abp.
S. James.
S. Bartholomew.
S. Augustine, Doct.
S. Matthew.
S. Michael.
S. Jerome.
Translation of S. Edward C.
S. Luke.
SS. Simon and Jude.

*** The feasts not included in the above table, but which are marked in italics in the Calendar, are "double feasts," and form the fifth class; the rest are "simples."

THE LITURGY

OF THE

Church of Sarum.

— Index —

Liturgy — Page 35
Canon of the Mass — 63
Comparative View of Roman
and Modern English Liturgies — 87.
Comparative View of the two Calendars — 91
Rays of the Pentecostfeast — 97

Liturgy of the Church of Sarum.

A. THE ORDINARY OF THE MASS.[1]

The Priest about to say Mass,[2] shall say the following Hymn, while he clothes himself in the sacred vestments :[3] —

HYMN.

COME, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest ;
Come with Thy Grace, and heavenly aid,
And fill the hearts which Thou hast made.

---

[1] The "Ordinary" of the Mass was such parts of the Service prior to the Canon which did not vary with the different festivals. The "Canon" (or rule) was the part of the Service containing the actual consecration, and which was not allowed to vary (as did some parts of the Ordinary) in local Churches.

[2 and 3] The term "Mass," as applied to the Divine Liturgy, is derived by some liturgical students from the phrase "Ite, missa est," "Go, you are dismissed," which occurs towards the end of the Roman rite. In the Early Church the catechumens were dismissed before the consecration. This dismissal was called "*Missa* (*i.e.*, missio) *Catechumenorum*." By an easy transition this term came to be applied to the part of the Service preceding the dismissal, and

O Comforter, to Thee we cry;
Thou heavenly Gift of God Most High:
Thou fount of life, and fire of love,
And sweet anointing from above.

O Finger of the Hand Divine,
The sevenfold gifts of grace are Thine;
The promise of the Father Thou:
Who dost the tongue with power endow.

Thy light to every sense impart,
And shed Thy love in every heart:
The weakness of our flesh supply
With strength and courage from on high.

---

then the rest of the Service, at which only the faithful (*i.e.*, full Christians) were present, was called "*Missa Fidelium.*" Others, however, derive the phrase from the Hebrew מסה, Missah, (thus, *missah nedaba*, Deut. xvi. 10, a free-will offering,) the root of which, mas, is said to signify the tribute or homage due from a vassal to his lord. Comp. the "this our bounden duty and service" of the English rite. In Anglo-Saxon, mæſſe signified not only the Mass, but also a feast; whence Christ*mas*, Michael*mas*, &c.: and it would appear to have had this meaning prior to the introduction of Christianity. Thus we find mæſſe·lac, (Gloss. Ælf., Cot. 92,) a spice-cake, such as were doubtless used at the feasts accompanying the pagan sacrifices. The phrase, *audire Missam*, first occurs in S. Ambrose (Serm. 34; l. ii. Ep. 14).

The priest first put on the amice, a square piece of linen, which fastened round the neck like a collar or handkerchief; then he put on the alb, a long flowing garment of white linen, with tight sleeves; then the stole of the colour of the day; this he crossed over his breast and secured both it and the alb by a linen girdle; after this the *fanon* or maniple, in shape exactly like the

Drive far away our ghostly foe,
And peace for evermore bestow :
If Thou be our preventing guide,
No evil can our steps betide.

O Holy Ghost, through Thee alone,
We know the Father and the Son ;
Be this our never-changing Creed,
That Thou dost from Them Both proceed.

Praise we the Father and the Son,
And Holy Spirit with them One :
And Christ the Lord upon us pour,
The Spirit's gifts for evermore. Amen.

stole, but of course much shorter, over his left arm; lastly, he put on the principal vestment or chasuble, a large oval cloak, reaching in front to about the knees, and about six or eight inches longer behind, and narrowed off at the side to about half-way between the elbow and wrist. It was made of various stuffs, (never of linen,) and followed like the stole the colour of the day. [See the Preface.]

The Deacon and Sub-Deacon vested: 1, in albs; 2, in amices; 3, the Deacon in a stole worn over the left shoulder and crossed under the right arm, but the Sub-Deacon did not wear a stole; 4, in the girdle; 5, in the maniple. Lastly, the Deacon put on his dalmatic, and the Sub-Deacon his tunic, except throughout Advent and from Septuagesima Sunday to Maundy Thursday, in the ferial office, and on certain Vigils and Ember Days, when they wore instead the *planeta* or folded chasuble; and on Good Friday, on the Rogation Days, and in the Service for the Dead, when they wore albs and amices only. The other ministers, *i.e.*, the Taper-bearers, Thurifers, and Acolytes vested in albs and amices.

℣. Send forth Thy Spirit, and they shall be created.

℟. And Thou shalt renew the face of the earth.

Collect.

O GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may be able to love Thee perfectly, and to praise Thee worthily. Through Jesus Christ our Lord, Who with Thee liveth and reigneth in the Unity of the same Spirit, God, world without end. Amen.[4]

The Choir having taken their places, the Priest standing with his assistant below the sanctuary-step shall say this Antiphon.

Ant. I will go to the Altar of God. Psalm 43, *Judica me, Deus, entire, with Gloria Patri. Then is said the Antiphon,* I will go to the Altar of God, the God of my joy and gladness.

Kyrie, eleyson. Christe, eleyson. Kyrie, eleyson.

Our Father. Hail Mary, *all in secret.*[5]

---

[4] In cathedrals and collegiate churches on all Sundays and double feasts there was a procession *ante crucem, i.e.*, headed by the processional cross, before High Mass. In parish churches it would appear, however, that the priest alone, accompanied by a single boy, went and sprinkled the people and each altar with holy water. In either case, on arriving at the rood-screen, the priest, turning to the people, read the "Bidding Prayer," *i.e.*, a lis of those who were to be prayed for at that Mass.

[5] *I.e.*, inaudibly. See below, Note (54) p. 80.

Let the principal ruler of the Choir then enquire the Introit[6] *of the Precentor, and inform his fellow, and let it be begun together by them both; which shall also be observed in the singing of the* Kyrie, *Sequence, Offertory,* Sanctus, Agnus, *and Communio.*

While it is being sung, the ministers go up to the Altar in order; first the two taper-bearers, then the thurifers, afterwards the Sub-Deacon, then the Deacon, and lastly the Priest. Arrived at the step of the Altar, the Priest says the Confession as follows, the Deacon assisting at his right hand, the Sub-Deacon at the left.[7]

And lead us not into temptation. But deliver us from evil.

---

[6] The Introit consisted of a short Antiphon, with one or two verses of a Psalm with Gloria. When the Choir had rulers, the Antiphon was repeated three times, *viz.*, once at the beginning, once before the Gloria of the Psalm, and again after; but otherwise only twice. The Service was sung "cum regimine chori" on all Sundays and double feasts and on simple feasts so marked in the Calendar. On double feasts there were four rulers, on simple feasts, *cum reg. chori*, two. The Introit for the First Sunday in Advent is appended, by way of specimen.

Introit. (*The Rulers begin,*) To Thee (*the Choir continue*) do I lift up my soul: my God, I have hoped in Thee, and shall not be confounded; neither shall mine enemies laugh me to scorn, for all they that hope in Thee shall not be confounded. *Psalm*, Shew me Thy ways, O Lord: and teach me Thy paths. *The Introit*, To Thee . . . confounded, *is then repeated, and at the end is sung* Glory be, As it was. *Lastly, the Introit is again repeated.*

[7] By the terms "deacon and sub-deacon" is *generally* implied two priests acting in that capacity; by "acolyte," a boy acting as such; though, of course, (especially where there was a large body of clerics as in cathedral, collegiate, or monastic churches,) it frequently happened that those serving these offices were actually in deacons', sub-deacons', and acolytes' orders, respectively; and this was the intention of the Rubric. The other orders in

LET us confess unto the LORD, for He is good: and His mercy endureth for ever.

Confession.

I CONFESS to GOD, to blessed Mary, to All Saints, and to you, (*turning to the choir,*) that I have sinned exceedingly, in thought, word, and deed; by my fault: therefore I beg Holy Mary, All Saints, and you, (*turning to the choir,*) to pray for me.

The ministers reply,

MAY ALMIGHTY GOD have mercy upon you, pardon you all your sins, deliver you from evil: preserve and confirm you in good: and lead you to everlasting life.

Priest. Amen.

Then the ministers say, I confess to GOD, *as above, which done, the Priest says,* May ALMIGHTY GOD, *the ministers replying,* Amen. *Then the Priest adds,*

ABSOLUTION and remission of all your sins, space for true repentance, and amendment of life, grace and con-

---

the Early and Mediæval Church were: 1, the door-keeper; 2, the lector or reader; 3, the exorcist. In the Early Church, (as in the present English,) these three were reckoned "Holy Orders," bishop, priest, deacon; the others were called Minor Orders; but in the Mediæval Church, another classification obtained, bishop and priest being reckoned as grades only of the same order, and priests, deacons, and sub-deacons being accounted the three "Holy Orders." The acolyte (*acolytus, puer acolytus,* or *acolythus*) was called colloquially, collett, among our forefathers. The deacon and sub-deacon were similarly styled respectively "gospeller" and "epistoler"—a slipshod phraseology that has descended to modern times.

solation of the Holy Spirit, may the Almighty and merciful Lord grant you.

The ministers reply, Amen.

And here it is to be noted, that what Priest so ever be celebrating, if the Bishop be present, he (the Bishop) shall say the Confession, the May Almighty God, *and the* Absolution, *at the step of the Altar.*

Then the Priest says,

℣. Our help standeth in the Name of the Lord,
℟. Who made heaven and earth.
℣. Blessed be the Name of the Lord,
℟. From this time forth for evermore.

Let us pray.

The prayers being finished, the Priest gives the kiss of peace to the Deacon, and afterwards to the Sub-Deacon, saying,

RECEIVE the kiss of peace and charity, that ye may worthily minister at the Holy Altar, and perform the divine offices.

And this is done throughout the whole year, except in Masses for the Dead, and on the three days before Easter.

Then the taper-bearers place their candlesticks at the step of the Altar, and the priest goes up to the Altar, saying in the midst thereof, in a low voice, with his body inclined towards the Altar, and his hands joined,

TAKE away from us, we beseech Thee, O Lord, all our iniquities, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord.

Then the Priest raises himself and kisses the Altar in the midst, and signs himself on the face, saying,

IN the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Then the Deacon puts incense in the censer, and says first to the Priest,

BLESS.

And the Priest replies,

THE LORD. By Him may this incense be blessed, in Whose honour it shall be burned. In the Name of the FATHER, &c.

Then the Deacon, handing him the censer, kisses his hand, and the Priest incenses the midst and either side of the Altar, first on the right part, afterwards on the left, and intermediately in the midst. Then the Deacon incenses the Priest, and after this the Priest kisses the text, or book out of which the Sub-Deacon executes his ministry.

Meanwhile the Choir, having finished the Introit, proceed with the Kyrie, *as follows:—*

Kyrie, eleyson, *three times.*
Christe, eleyson, *three times.*
Kyrie, eleyson, *three times.*

Then the Priest, in the midst of the Altar, sings aloud, Glory be to GOD on high, *(except in Advent, and from Septuagesima to Easter, and in Masses for the Dead, when it is omitted;)*[8] *and the Choir continue the* Gloria in Excelsis *as follows:*

Except, however, Maundy Thursday, if the bishop celebrated, for then, according to Sarum Use, *Gloria in Excelsis* was to be sung.

GLORY be to God on high: and in earth peace, goodwill towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give Thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takset away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy: Thou only art the Lord: Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

While the Choir are singing this Gloria, *the Priest and his assistants go to the right corner of the Altar, the Deacon standing to his right, the Sub-Deacon to his left, where they say the* Gloria *in a low voice. At its conclusion, the Priest and his ministers return to the Altar, and having signed himself on the face, the Priest turns himself towards the people, and with his arms slightly raised, and with joined hands, says,*

The Lord be with you.

Choir. And with thy spirit.[9]

[9] Ordinarily the collect for each Sunday served in the ferial office through the week; but each day in Lent had its own Collect, Epistle, and Gospel, as also Wednesday, Friday, and Saturday in the four Ember weeks, &c.

Then the Priest turns again to the Altar, saying,

Let us pray.

Then follows the Collect *for the day. And after the* Collect *for the day, sundry other* Collects *as hereunder noticed,* The Lord be with you, And with, *and* Let us pray *being said before the first after that for the day, and all the others following under one* Let us pray.[10]

As soon as the last Collect *is begun, the Sub-Deacon,* [*having taken off his* planeta *behind the High Altar,*[11]] *goes through the midst of the Choir to the pulpit or lectern, to read the Epistle, if the service is sung "* cum regimine chori;" *but otherwise the Epistle is read at the step of the Choir.*

[10] The Collects varied from one to seven, but were always uneven in number, according to Sarum Use, except during the Octave of the Nativity only, when this rule was not observed. The first was always of the day; the others varied. In Lent, in the ferial office, the week-day collects were seven, the Sunday, one; in Eastertide, three; in the ferial service from the first Sunday after Trinity to Advent, and from the second Sunday after the Epiphany to Septuagesima, five. In Easter the three were: 1, of the day; 2, of the season (*i. e.*, of Easter-day); 3, of All Saints. In Lent the seven were: 1, of the day; 2, for penitents; 3, of S. Mary; 4, of All Saints; 5, for the Universal Church; 6, for peace; 7, one of the "general" collects in order. In the ferial service after Trinity, &c., the five were: 1, of the day; 2, of S. Mary; 3, of All Saints; 4, for the Universal Church; 5, for peace. On Sundays and festivals "*cum regimine chori*," throughout the year, if the collects for the day were *even*, *e.g.*, if a second feast had to be commemorated by its collect, the third or fifth was that of All Saints.

[11] If he wore the tunic, he did not remove it.

The reading of the Epistle of B. [Paul] the Apostle to the [Romans].

When the Epistle is read, two boys in surplices, having reverently bowed towards the Altar before the step of the Choir, go through the midst of the Choir to the lectern to sing the Gradual; *unless it be a double feast, for then the* Gradual *is sung by three clerics in silken copes.*

Gradual. (The boys or clerics sing) All they *(the Choir continue)* that hope in Thee shall not be confounded, O Lord.

The boys (or clerics) then sing the Verse, Shew me Thy ways, O Lord: and teach me Thy paths. *The Choir then repeat the Gradual,* All they that hope.

In this way is the Gradual *sung throughout the year,*[12] *except that on certain vigils and fasting-days when the* Gradual *is to be said, it is not repeated after its Verse.*

The Gradual *ended,* Alleluya *follows, daily, except from Septuagesima to the Vigil of Easter, and except on the Vigils occurring not on Sunday,*[13] *or*

[12] The Gradual varied on each Sunday and festival. That given above is for the First Sunday in Advent. It should be added that when the service was sung "*sine regimine chori*," the Gradual was sung by a single boy in a surplice at the step of the choir.

[13] The vigil of a feast occurring on Monday was ritually observed on the Sunday, though the physical fast was kept on the Saturday. The *Alleluya* was sometimes sung by two clerics of the superior grade, in silken copes at the lectern, sometimes by the rulers of the choir, in their place, sometimes by two boys in surplices at the step of the choir, and sometimes by a single boy in the same habit and place.

in Eastertide, except also on the Ember seasons which happen without the week of Pentecost.

(*The clerks or boys begin*) Alleluya, (*which the Choir then repeats, and continues with pneuma*).[14] *Then the clerks sing the Verse, which varies throughout the year; and the Verse ended,* Alleluya *is repeated without pneuma if the* Sequence *is to follow, but with pneuma if otherwise.*

The Sequence *is not sung on Sundays, when the service is of Sunday, except only on the Sundays in Advent, and Eastertide, and within the octave of Christmas. But in all festivals of the Saints, when the Choir has rulers, throughout the year, except from Septuagesima to Easter, and except in the feast of many Confessors, and of S. Michael in the Mount Tomb* (Oct. 16) *the* Sequence *is sung.*

Here follows the Sequence.[15] *And at the end of the* Sequence, *whatever it be, Amen is not sung, as is done at the end of other hymns.*

But, from Septuagesima to Maundy Thursday, both on Sundays, and feasts of nine lessons, instead of the Alleluya *and* Sequence, *the* Gradual *having been sung with its Verse, then follows the* Tract, *which is sung by four clerics of the superior grade, in red silken copes, at the step of the Choir.*[16]

---

[14] The "pneuma" was a musical phrase, either sung by the choir to the last syllable of the antiphon, response, &c., as in the case noted above, or played by the organ, after the choir had ceased. Instances of "pneumas" will be found in the *Hymnal Noted*, Hymn 28, "Victimæ Paschali," and Hymn 84, "Veni, Sancte Spiritus."

[15] The sequence was a hymn, begun by the rulers of the choir, and carried on by the choir. It varied with each festival. The sequences for Easter and Pentecost, "To the Paschal Victim, Christians, bring," and "Come, Thou Holy Paraclete," are given in the *Hymnal Noted*, which see.

[16] The "Tract" (which was also sung on some vigils and fasts) differed

At the end of the Alleluya, Sequence, *or* Tract, *the Deacon before he goes to the lectern to read the* Gospel, *incenses the Altar, in the midst only; for he shall never incense the lectern, either at Mass or Matins, before he reads the* Gospel. *Then he receives the Text, that is the book of the* Gospels, *and bowing humbly before the Priest who stands before the Altar, with his face towards the south, says without note,*[17] Sir, be pleased to bless. *The Priest replies,* The LORD be in thy heart and on thy lips that thou mayest worthily announce the Holy Gospel of GOD. In the Name, &c.[18]

Meanwhile the Sub-Deacon receives bread, and wine and water with the chalice, and prepares it for the administration of the Eucharist; first seeking a blessing of the water from the Priest thus; Bless. *The Priest replies,* The LORD. May it be blessed by Him, out of Whose side there came blood and water. In the Name, &c.

Then the Deacon passes through the midst of the Choir, solemnly holding the Text in his left hand, the Taper-bearers and Thurifer going before; and if it be a double feast, the Cross also goes before, which will be held opposite to the Deacon, the face of the Crucifix turned towards him. Whenever the Epistle is read at the lectern, the Gospel *is to be read in the same place.*

---

from the verse attached to the Alleluya, in being of some considerable length. Thus the Tract for the First Sunday in Lent consisted of thirteen verses of the 91st Psalm; that for the Saturday in the Ember Week in Advent a large portion of the Song of the Three Children; that for Palm Sunday thirteen verses of the 22nd Psalm; sometimes, however, the Tract consisted of only two or three verses.

[17] *I.e.*, without musical inflexion.

[18] At Low Mass when the priest celebrated by himself, he said privately, *Jube, Domine, benedicere*, which might also be translated, *Be pleased, O Lord, to bestow a blessing*, and then added, *The Lord be in my heart*, &c.

When the Deacon is come to the place of reading, the Sub-Deacon receives the Text, and standing opposite to the Deacon to his left holds the book open while the Gospel *is read, the Taper-bearers assisting the Deacon, one on his right, the other on his left turned towards him; but the thurifer stands behind the Deacon, also turned towards him: and the* Gospel *is always read towards the north. And if the Bishop celebrates, all the ministers come down into the Choir to sing the* Sequence, *if there be one; except the principal Deacon, and the principal Sub-Deacon. When the Deacon begins the* Gospel, *after* The Lord be with you, *he makes the sign of the Cross first on the book, then on his forehead, and lastly on his breast with his thumb.*

The Lord be with you. And with thy spirit. The Continuation of the Gospel according to [Matthew]. *The Choir respond,* Glory be to Thee, O Lord; *and turning towards the Altar sign themselves with the sign of the Cross.*[19]

The Gospel *ended, let the book be kissed; and then let the Sub-Deacon hand the Text to the Deacon, who carries it before his breast.*

The Priest returning to the midst of the Altar, sings aloud, I believe in One God, *and the Nicene Creed is sung by the whole Choir. These are the feasts in which this Creed is sung, according to Sarum Use: all Sundays throughout the year at the Chief Mass; whether the service be of the Sunday or not.*[20] *It is also said through the Octaves of Christmas, Easter and Pentecost, and in all double feasts throughout the year; also in all feasts of Apostles and Evangelists; in both feasts of the Holy Cross; in the feast of S. Mary Magdalene; in both feasts of S. Michael; and in*

[19] The Gospel was sung with musical inflexions throughout.

[20] That is, whether a festival supersedes the Sunday services or not.

a Mass for bride and bridegroom. It is also said at the commemoration of S. Mary throughout the year, and in the feast of any saint in whose honour the Church or Altar is dedicated, at the Altar of such saint only. Otherwise it is omitted.

I BELIEVE in One GOD: the FATHER ALMIGHTY, Maker of heaven and earth, And of all things visible and invisible.

And in One LORD JESUS CHRIST, the Only-begotten SON of GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the FATHER; By Whom all things were made: Who for us men, and for our salvation came down from heaven.

(*Here the Choir inclines towards the Altar, saying,*)[21]

And was incarnate by the HOLY GHOST of the Virgin Mary.

(*Here the Choir inclines again, saying*),

And was made man.

(*The Choir inclines a third time, saying,*)

And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, and sitteth on the Right Hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

[21] These, and all inclinations of the choir were made turned towards the altar.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe One Holy Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, (*the Choir again inclines, saying,*) And the life of the world to come. Amen.

After the beginning of the Nicene Creed, the ministers having returned from the lectern to the Altar, the Deacon gives the book of the Gospels *to the Priest to be kissed by him. Then the Priest turned towards the people says,*

The Lord be with you.

The Choir reply, And with thy spirit.

Then turning to the Altar he says, Let us pray.

Then is said the Offertory.[22]

After the Offertory the Deacon carries to the Priest the chalice with the paten and sacrifice,[23] *and kisses his hand each time. And he, receiving the*

---

[22] The Offertory is a short antiphon generally taken from the Psalms. That for the First Sunday in Advent is given as a sample:—

Offertory.—To Thee, O Lord, do I lift up my soul: my God, I have hoped in Thee, and shall not be confounded: neither shall mine enemies laugh me to scorn: for all they that hope in Thee shall not be confounded.

In the ferial service in Lent and Advent a verse was added; otherwise not.

[23] During the Offertory, the alms of the faithful were collected as in the present English rite. After this came the oblation of the elements. The "Sacrifice" was the technical term (answering to "Host") for the large

chalice, reverently places it in its accustomed place in the midst of the Altar; and bowing for a space, elevates the chalice with both hands, offering the sacrifice to God, saying this prayer of oblation.

RECEIVE, O Holy Trinity, this oblation, which I, unworthy sinner, offer to Thy honour, and that of Blessed Mary and All Saints, for my sins and offences: for the health of the living and the repose of all the faithful departed.

In the Name of the Father, and of the Son, and of the Holy Ghost, may this sacrifice be acceptable to Almighty God.

This done, he replaces the chalice, and puts the bread reverently upon corporals, in front of the chalice, and having kissed the paten, places it upon the Altar to the right of the sacrifice, and covers all[24] *with corporals. Having done which he receives the censer from the Deacon, and incenses the sacrifice thrice in the form of a cross, and round the chalice and sacrifice; and then he incenses the place between himself and the Altar, saying meanwhile this verse:—*

LET my prayer be set forth, O Lord, as the incense in the sight of Thy Majesty.

After this, the Priest is incensed by the Deacon, and the Sub-Deacon gives him the Text to kiss: then the acolyte incenses the Choir: beginning with the rulers; then the upper grade on the decani side [beginning with

---

wafer, which the priest broke in two at the consecration, and from which he communicated. At this oblation the paten with the sacrifice was placed on the top of the chalice, and both were elevated together.

[24] *I.e.*, the chalice, sacrifice, and paten. The "sacrifice" includes also the wafers for the communicants.

the Dean himself in Cathedrals, or if he be absent at the nearest stall;] then the upper grade on the cantoris side; then the lower grades in like manner; the boy bowing to each one as he incenses him, the Sub-Deacon following with the text for each one to kiss.

If the Bishop celebrate and it be a double feast, two boys go with censers, and two Sub-Deacons with two Texts. But when the Nicene Creed is not said, the Choir is not incensed.

This done, the Priest goes to the right corner of the Altar, and washes his hands, saying,

CLEANSE me, O LORD, from every defilement of mind and body; that I may be able purely to perform the Holy work of the LORD.

The Deacon in the meantime incensing the Altar at the left corner thereof, and the relics in the accustomed manner. Having washed his hands, the Priest returns to the [midst of the] Altar, and continues the service; the Deacon and Sub-Deacon standing in order on their accustomed steps.[25]

[25] The normal position of all the ministers was standing. Whenever the priest stood, the deacon and sub-deacon stood, the one on the next step behind him, the other on the next below that. When the priest turned towards the people the deacon turned also, and when he genuflected, the deacon and sub-deacon genuflected simultaneously. During the sermon and elsewhere occasionally the priest sat in the sedilia, in the midst, the deacon being to his right, the sub-deacon to his left, if the seats were even; but if they were raised after the manner of steps, he occupied the highest seat near the altar, the deacon that below him, and the sub-deacon the last. All that the priest said prior to the Epistle, (except the *Gloria in excelsis*,) he said at the right corner of the altar; and also all the service after the reception of the sacrament. The rest he said in the midst of the altar.

Then standing before the Altar, with head and body bowed down, and with hands joined, he says this prayer:—

IN the spirit of humility and contrition of heart, may we be accepted by Thee, O LORD; and so order our sacrifice in Thy sight, that it may this day be accepted by Thee, and be pleasing to Thee, O LORD my GOD.

And raising himself up, he kisses the Altar to the right of the sacrifice, and giving his blessing upon the sacrifice,[26] *he afterwards signs himself saying,*

IN the Name of the FATHER, &c.

Then turning himself to the people, he says with a low voice,

PRAY, brothers and sisters, for me, that this sacrifice, yours equally with mine, may be accepted by the LORD our GOD.

The clerks reply, privately,

MAY the grace of the HOLY SPIRIT illumine thy heart and lips, and may the LORD accept this sacrifice of praise at thy hands, for our sins and offences.

[26] In the Roman Mass there are separate oblations of the host and chalice, a prayer intervening when he pours the wine and water into the chalice. The prayer, *In the spirit of humility*, immediately follows the oblation of the chalice; and the priest gives his blessing upon the Sacrifice in this form: "Come, O Holy and Eternal GOD, the Sanctifier, and bless this Sacrifice, prepared for the glory of Thy Holy Name." After this the priest washes his hands, saying Psalm xxvi., verses 6 to end with *Gloria Patri*. Then he returns to the midst of the altar, and says a prayer of oblation over both host and chalice.

[*But in Masses for the Dead, after the Priest has washed his hands he sings aloud,* We offer Thee sacrifices and praises, O Lord, *And the Choir reply, also singing aloud,* Which do Thou accept for their souls, of whom we this day make mention; translate them, O Lord, from death to life. *While they are singing this, the Priest says,* In the spirit of humility, *as above. Then he says, in a low voice, turning towards the people,* Pray, brothers and sisters, for the faithful departed. *The clerks reply singing aloud,* Grant them, O Lord, eternal rest, and let light perpetual shine upon them, which things Thou didst promise to Abraham and his seed.]

Turning again to the Altar, the Priest says the Secret Prayers, according to the number of the Collects that were said before the Epistle, thus beginning, Let us pray,[27] *and continuing the prayers in a low voice till the end when he says aloud,* For ever and ever;[28] *not raising his hands till the* Lift up your hearts. *Then the Sub-Deacon receives from the Deacon the offertory and paten, and holds the paten till* Our Father *is said, (when he gives it covered with the offertory*[29] *to the acolyte,) standing meanwhile on the step behind the Deacon.*

---

[27] The Secretæ varied with the collects, to which they corresponded. The Secreta for the First Sunday in Advent is given below as a sample:—*Secreta.*—Grant, O Lord, that these Sacred Mysteries may cleanse us by their powerful virtue, and bring us with greater purity to Him by Whom they were instituted. Through our Lord.

[28] When the priest said any prayers in secret, the last clause, *For ever and ever* or *World without end,* was said aloud as a signal to the sacred ministers that these prayers were finished.

[29] The "offertory" was a long veil or scarf of linen, originally used to cover the offerings of the faithful, (*i.e.*, the holy loaf then presented in kind;)

Then the Priest elevates his hands, saying,

The Lord be with you.

℟. And with thy spirit.

Lift up your hearts.

℟. We have [lift them up] unto the Lord.

Let us give thanks unto our Lord God.

℟. It is meet and right [so to do].

Then follows the Preface.

The following is the ordinary Preface and is said daily: except on the feasts, and throughout the octaves to which proper Prefaces are assigned.

IT is very meet and right, just and healthful, that we should at all times and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God: through Christ our Lord.

* By Whom the Angels praise Thy Majesty, the dominions adore Thee, the powers tremble, the heavens and the heavenly virtues, and the blessed seraphim, together rejoice with holy exultation, with whom we pray that Thou wouldst vouchsafe us to join our voices, saying with suppliant confession:

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy Glory: Hosanna in the Highest.

---

hence its name. In later use it was worn over the shoulders like the humeral, the paten being wrapped in one extremity of it. At the "Pater Noster" he unwrapped the paten, and the *offertorium* was removed by an acolyte.

PROPER PREFACES.[30]

The following Preface is said on Christmas-day at every Mass, and daily throughout the week, and in the Circumcision of the Lord; and in all Masses of S. Mary up to and upon the Feast of the Purification; also on the Feast of Corpus Christi and through the Octave. The prayer "within the Canon"[31] Being united in communion, *is said, however, only up to and upon the Circumcision.*

IT is very meet right . . . . Everlasting GOD.

Because by the mystery of the WORD made flesh, a new ray of Thy Glory hath shone upon the eyes of our soul: that while we behold GOD visibly we may be carried by Him to the love of invisible things. Therefore with Angels, &c., as below.

Within the Canon. Being united in Communion, and celebrating this most sacred day [*at the midnight Mass is said* this most sacred night] on which the spotless virginity of Blessed Mary brought forth the SAVIOUR of the world, and commemorating *as below in the Canon.*

---

[30] The Proper Prefaces have varied in number considerably in the Western Church; at one time not only every principal festival of our LORD, but of nearly every distinguished saint having its Proper Preface. About the year 1050, just as the Sarum rite was being consolidated, all were abolished but the ten here given, which are found in the Sacramentary of S. Gregory, and are now used in the Roman rite. In the Greek Church there is only one Preface. The use of the Trinity Preface for masses "in capitulo" is, I believe, peculiar to the Sarum Ritual; the feast itself having an octave in the Salisbury family of offices, but not elsewhere; the Sundays after counting from "Trinity" in the former, from "Pentecost" in other Western rites.

[31] The prayer called "*Infra Canonem*" occurs below, (p. 64.) The ordinary form is there given; those above were substituted as directed.

Upon the Feast of the Epiphany, and seven days after.

EVERLASTING GOD; Because when Thy only begotten Son appeared in substance of our mortal flesh, He renewed us by the new light of His immortality. Therefore.

Within the Canon. Being united in Communion, and celebrating that most sacred day, in which Thy only-begotten Son, co-eternal with Thee in Thy Glory, was manifested visibly in the reality of our flesh, and commemorating.

On Ash Wednesday, and on all ferial days, Sundays excepted, to Maundy Thursday.

EVERLASTING GOD, Who by this bodily fast extinguishest our vices, elevatest our understandings, and bestowest upon us the rewards of virtue, through Christ our Lord. By Whom the Angels, *as in the ordinary Preface above.*

The prayer within the Canon as there noted.

On Easter-day, and seven days after, and on all Sundays thence up to the Ascension, when the service is of Sunday. The prayer within the Canon only till Low Sunday.

EVERLASTING GOD: But chiefly in this most holy time when Christ our Passover was sacrificed for us: for He is the true Lamb, that hath taken away the sins of the world, Who by His death hath destroyed death, and by His rising to life again hath restored to us life. Therefore with Angels.

Within the Canon. Being united in Communion, and celebrating this most sacred day of the Resurrection of our LORD JESUS CHRIST, according to the flesh, and commemorating.

On Ascension day, and seven days after.

EVERLASTING GOD, through CHRIST our LORD, Who after His Resurrection manifestly appeared to all His disciples, and in their sight ascended up into heaven, that He might make us partakers of His Divine Nature. Therefore.

Within the Canon. Being united in Communion, and celebrating this most sacred day on which our LORD JESUS CHRIST, Thy only-begotten SON, placed the substance of our frail nature which He had taken to Himself, on the Right Hand of Thy Glory, and commemorating.

On Whitsunday, and six days after; and in all Masses de Sancto Spiritu.[32]

THROUGH CHRIST our LORD, Who going up into Heaven, and sitting down at Thy Right Hand, didst send down as on this day, the HOLY SPIRIT of promise upon the children of adoption. Whereof the whole orbit of the world rejoices with joy unspeakable; the heavenly Virtues also and the angelic Powers everlastingly hymn Thy Glory, saying,

Holy, Holy, Holy, *as below.*

[32] That is, a mass said on special occasions in honour of, or to impetrate, the HOLY GHOST, *e.g.*, before an episcopal synod, or a session of convocation, or a general or provincial chapter of a religious order. The prayer "within the Canon" was only said, however, at Pentecost.

Within the Canon. Being united in Communion, and celebrating this most sacred day of Pentecost, in which the HOLY GHOST appeared to the Apostles in the likeness of fiery tongues: and commemorating.

On the Feast of Trinity: and on all Sundays thence to Advent, when the service is of Sunday, at the Mass called, in Capitulo.[33] *Also in all Masses de Sancta Trinitate, throughout the year; and in all Masses at the Solemnization of Marriage.*

EVERLASTING GOD, Who with Thy only-begotten SON and the HOLY GHOST, art one GOD, one LORD; not one only person, but a TRINITY of persons in One Substance. For that which we believe of Thy Glory, the same we believe of Thy SON, the same of the HOLY GHOST, without any difference, or inequality, so that in the Confession of Very and Eternal DEITY, both the distinction of Persons, and the unity of Essence, and the Equality of Majesty is to be worshipped: Whom the Angels and the Archangels praise, the Cherubim also with the Seraphim, who cease not to cry with one voice, saying,

Holy, Holy, Holy.

[33] The Missa in Capitulo (Chapter Mass) was a mass celebrated in the chapter-house in cathedral and collegiate churches. Thus, if the octave of S. Andrew occurred on Saturday, its mass was said "in capitulo." Similarly in Advent, and from the octave of Epiphany to Maundy Thursday, and from Trinity Sunday till Advent, mass was said daily "in capitulo" for the faithful departed.

On the festivals of Apostles and Evangelists; and throughout the Octaves of SS. Peter and Paul (June 29) and S. Andrew, when the service is of the Octave.[34]

EVERLASTING GOD: and humbly beseech Thee, O LORD, our Eternal Shepherd, that Thou wouldst not forsake Thy flock, but keep it under the perpetual protection of Thy blessed Apostles, that it may be governed by those whom Thou hast appointed its vicars and pastors. Therefore.

On both feasts of the Holy Cross,[35] *and in Masses De Sancta Cruce throughout the year.*

EVERLASTING GOD, Who hast appointed that the salvation of mankind should be wrought on the wood of the Cross: that from whence death came,[36] thence life should arise; and that He Who by the tree overcame, might also by the tree be overcome. Through CHRIST our LORD, By Whom the Angels praise Thy Majesty, *as above in the ordinary Preface.*

On all feasts of the Blessed Virgin Mary, (except the Purification,) and throughout the Octaves of her Assumption and Nativity. And in all

---

[34] This preface was not, however, said on the feast of S. John the Evangelist, because it happened in Christmas week; but it was said on the octave, (Jan. 3,) and on the feast of that saint in the summer; (May 6, "S. John ante Port. Lat.").

[35] Viz., May 3 and September 14. According to the Roman rite this preface is also said on Passion and Palm Sundays and on Maundy Thursday.

[36] The allusion is to the wood of the tree of which Adam ate.

Memorial Masses of S. Mary throughout the year, except from the Nativity of our Lord to Candlemas.

EVERLASTING GOD; and should praise, bless, and glorify Thee on the { Conception / Annunciation / Assumption / Nativity / Visitation / Veneration } of the Blessed Mary, Ever Virgin. Who by the over-shadowing of the HOLY GHOST conceived Thy only-begotten SON, and the glory of her virginity still remaining, brought forth the Eternal Light of the World, JESUS CHRIST our LORD, By Whom the Angels, *as above in the ordinary Preface.*

After each of these Proper Prefaces, not otherwise marked, is said:—

THEREFORE with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we praise Thy glorious Name, evermore saying. *Then follows the* Sanctus.

When the Priest says Holy, Holy, *he raises for a space his arms, and joins his hands to the words,* In the Name of the LORD, *for at those words he signs himself on the face.*

HOLY, Holy, Holy, LORD GOD of HOSTS, heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed is He that cometh in the Name of the LORD; Hosanna in the highest.

Then immediately without pause, with his hands joined and eyes lifted up, the Priest begins the Canon as follows:—

THEREFORE most merciful FATHER, &c.

¶ *And here it is to be noted, that in every Mass, when the service is of the Feria, immediately after the* Sanctus *the Choir kneel till the* Pax, (see below, p. 75), *throughout the year, except from Easter till the First Sunday after Trinity, when there is no kneeling.*

B. THE CANON OF THE MASS.

THEREFORE most merciful FATHER, through JESUS CHRIST Thy SON our LORD, we humbly pray, (*here the Priest inclines his body, saying,*) and beseech Thee, (*here he raises himself, and kisses the Altar at the right of the sacrifice, saying,*) that Thou wouldest vouchsafe to accept and bless (*here he makes three crosses over the chalice and bread, saying,*) these ✠ gifts, these ✠ presents, these holy and ✠ unspotted sacrifices: (*Having made the sign over the chalice, he lifts up his hands and continues,*) which in the first place we offer to Thee for Thy Holy Catholic Church, that Thou wouldst vouchsafe to grant her peace, and to preserve, unite, and govern her throughout the world; together with Thy servants N, our Pope; N, our Bishop; and N, our King; as also all orthodox believers, and professors of the Catholic and Apostolic faith.

Here he makes a commemoration of the Living, saying,

BE mindful, O LORD, of Thy servants N and N.

In which prayer let the order of charity be observed. Five times the Priest prayeth: firstly for himself; secondly for his father and mother, whether after the flesh or spiritual, and for his other relations; thirdly for his special friends, parishioners and others; fourthly for all now present; fifthly for all Christian people. And the Priest may here commend all his friends to God; but warily, that none be overmuch delayed, because of distraction of mind, or thoughts suggested by evil angels, or other dangers that might occur.

AND all here present, whose faith and devotion are known to Thee, for whom we offer, or who themselves offer to Thee this sacrifice of praise, for themselves and all who belong to them: for the redemption of their souls, for the hope of health and salvation, and who now pay their vows to Thee, the Eternal living and true GOD.

[37]Being united in Communion* with, and commemorating, in the first place, the glorious and Ever-Virgin Mary, Mother of our LORD and GOD JESUS CHRIST: as also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints, by whose merits and prayers grant that we may always be defended by the help of Thy protection. Through the same CHRIST our LORD. Amen.

[37] This is the prayer "infra Canonem," which varies on certain festivals as noted above after the proper prefaces.

Here the Priest regards the Host with great veneration, saying,[38]

WE beseech Thee therefore, O Lord, graciously to accept this oblation of our service[39] and of Thy whole family; dispose our days in Thy peace, preserve us from everlasting damnation, and number us among Thine elect. Through Christ our Lord. Amen.

Here he again regards the Host, saying,

WHICH oblation do Thou, Almighty God, vouchsafe in all respects (*here he makes three signs of the Cross over each, saying,*) to ✠ bless, ap ✠ prove, ra ✠ tify and accept, that it may be to us (*here he makes a cross over the bread*) the ✠ Body (*and here over the chalice*) and ✠ Blood (*then he joins his hands, continuing*) of Thy most well-beloved Son Jesus Christ our Lord.

---

[38] The Roman rubric here is, "Spreading his hands over the oblation, he says."

[39] Compare the phrase "*hanc oblationem servitutis nostræ*" with the "*This our bounden duty and service*" of the present English rite. The language in both is borrowed from the feudal system (*servitium* being equivalent to the corporal assistance, *debitum* to the homage, due from a vassal to his liege lord) to express the truth that the Christian Sacrifice is the divinely-appointed worship due from the creature to his Creator. The modern English Church, while endeavouring to bring about a more frequent *reception* of the Eucharist than had obtained in the ages immediately preceding the Reformation, sought to guard against a possibly consequent neglect of the Sacrifice by those not prepared to communicate, by not only preserving this clause of the older service, but by casting it in a stronger form—"this our *bounden* duty and service." But the phrase fared as badly as the positive injunction to the clergy to recite matins and evensong daily, and to celebrate weekly in cathedral and collegiate churches, and we may add those to the laity to communicate three times a year.

Here the Priest raises his hands and again joins them; afterwards he wipes his fingers and then elevates the Host, saying,

WHO the night before He suffered took bread into His Holy and Venerable Hands, and lifting up His eyes to heaven, (*here he lifts up his eyes,*) to Thee, O GOD, His ALMIGHTY FATHER, (*here he bows himself, and then raises himself somewhat, saying,*) and when He had given thanks to Thee, He blessed it and brake it (*here he touches the host,*) and gave to His disciples saying, TAKE AND EAT YE ALL OF IT,

For This is My Body.

And these words of consecration are to be said with a single breath, without any pause between them. After these words the Priest inclines to the Host;[40] *and then elevates It above his forehead, so that It can be seen by the people: and then reverently replaces It before the chalice after the manner of a cross. Then he uncovers the chalice and holds it with both hands, not disjoining his thumb and forefinger,*[41] *only when he makes the sign of the Cross, thus saying.*

LIKEWISE after supper, He took also this most excellent chalice into His Holy and Venerable Hands, and having (*here he inclines*) given thanks to Thee, He ✠ blessed it, and gave

[40] Here the priest, and with him simultaneously the deacon and subdeacon, genuflected in adoration of the newly-consecrated Host.

[41] It will be seen that the priest, in elevating the Host, did not elevate the wafers prepared for the communicants, but only the larger wafer, technically called "the Sacrifice" or "Host." This he took to elevate between his thumb and forefinger. Hence the direction in the text. The first elevation

it to His disciples, saying, Take and drink ye all of it, (*here he elevates the chalice, continuing,*)

For This is the Chalice of My Blood

OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS. (*Here he elevates the chalice to his breast, or above his head, saying,*) THIS DO AS OFT AS YE SHALL DO IT, FOR A MEMORIAL OF ME.

Here he replaces the chalice, and rubs his fingers over it, on account of any fragment [of the Host]: and covers the chalice. Then he raises his arms after the manner of a cross, his fingers being joined together, till he comes to the words, Thy gifts bestowed upon us.

WHEREFORE, O LORD, we Thy servants, as also Thy holy people, being mindful of the Blessed Passion of this CHRIST Thy SON, our LORD and GOD; and of His Resurrection from the dead, and of His glorious Ascension into heaven, offer unto Thy most excellent Majesty of Thy gifts bestowed upon us (*here he makes five crosses, the first three over both Host and chalice,*

---

of the Host (at the words "Who the night before He suffered") was, we learn from the "Manual," to be "parumper, ita quod non videatur a populo." The "Host" (*i.e.*, the celebrant's wafer) was so held till the consecration, then elevated before the people. There were two similar elevations of the chalice. The second elevation of either kind was called "elevatio" or "ostensio," indifferently, according as it was regarded as an act of oblation to ALMIGHTY GOD, or as a proposition of CHRIST under the sacramental veils, to receive the adoration of the faithful.

saying,) a pure ✠ Host, an Ho✠ly Host, a Host ✠ immaculate, (*the fourth over the bread, saying,*) the Holy Bread of Eternal Life (*the fifth over the chalice, saying,*) and the chalice of Everlasting salvation.

Upon which do Thou vouchsafe to look with propitious and serene countenance, and to accept them as Thou wert pleased to accept the gifts of Thy righteous servant Abel, and the sacrifice of the patriarch Abraham, and that which Thy High-Priest Melchisedech offered to Thee, a holy sacrifice, a spotless victim.

Here the Priest, bowing down his body, and crossing his fingers, says,

WE most humbly beseech Thee, Almighty God, command these things to be carried by the hand of Thy Holy Angel to Thy Altar on high, in the sight of Thy Divine Majesty, that as many (*here raising himself he kisses the Altar to the right of the sacrifice, saying,*) as shall partake at this Altar of the Most Sacred Body (*here he makes the sign of the Cross over the Host*) and Blood (*and here over the chalice*) of Thy Son may be filled (*here he signs himself on the face)* with all heavenly grace and blessing. Through the same Christ our Lord. Amen.

Here he makes a commemoration of the Departed, saying,

BE mindful also, O Lord, of the souls of Thy servants and handmaidens N and N, who are gone before us with the sign of faith, and who sleep the sleep of peace; to these, O Lord, and to all who sleep in Christ, we pray Thee to grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here he strikes his breast once, saying,

AND to us sinners also, Thy servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy Holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company we pray Thee to admit us, not weighing our merits, but pardoning our offences. Through CHRIST our LORD,

By Whom, O LORD, Thou dost always create, (*here the Priest signs the chalice thrice,*) sanc✠tify, quick✠en, ✠ bless, and give us all these good things.

Here the Priest uncovers the chalice, and makes the sign of the Cross with the Host five times: once beyond the chalice on either side; once even with the chalice; once below the chalice; fourthly as at first; and fifthly in front of the chalice, the Deacon meanwhile having washed his hands, ministering to him on his right with a corporal.[42]

BY ✠ Whom, and with ✠ Whom, and in ✠ Whom, be unto Thee GOD the FATHER AL ✠ MIGHTY, in the unity of the HOLY ✠ GHOST, all honour and glory:

Having said these prayers in a low voice, the Priest covers again the chalice, and resting his hands on the Altar, sings aloud,

World without end.

The Choir responding, Amen.

[42] The deacon, as we learn from the Sarum Manual, here kissed first the altar and then the priest's shoulder.

Then he sings, Let us pray.

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Here the Deacon receives the paten from the Sub-Deacon, and holds it uncovered on high with both hands at the right of the Priest; the Priest, raising his arms, continuing,

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation.

The Choir replies, But deliver us from evil.

The Priest says in a low voice, Amen.

DELIVER us, we beseech Thee, O LORD, from all evils, past, present, and to come; and by the intercession of the Blessed and Glorious Ever-Virgin Mary, Mother of GOD, and of the Holy Apostles, Peter and Paul, and of Andrew, and of All Thy Saints; (*here the Deacon gives the paten to the Priest, kissing his hand; and the Priest kisses the paten: then he places it to his left eye, afterwards to his right, then he makes the Cross with it over his head. Lastly he puts it in its place on the Altar, saying,*) mercifully grant peace in our days, that through the assistance of Thy mercy, we may be always free from sin, and secure from all disturbance.

Here he uncovers the chalice, and taking the Host with genuflexion, he holds It between his fingers and thumb, in the bowl of the chalice, and breaks It into three parts, saying at the first fraction,[43]

THROUGH the same JESUS CHRIST, Thy SON, our LORD, (*and at the second fraction,*) Who liveth and reigneth with Thee in the Unity of the HOLY SPIRIT, GOD:

Here he holds two fragments in his left hand, and the third in his right, at the top of the chalice, saying aloud,

World without end.

The Choir reply, Amen.

[*Here, from the Sunday after the Octave of the Epiphany up to Maundy Thursday, and from the first Sunday after Trinity to the Vigil of the Nativity, these following prayers are said, in the ferial service and in feasts of three Lessons* sine regimine chori; *and within such octaves, or upon such octave-days as are celebrated without rulers of the Choir, only: the Choir and the Priest with his ministers first saying together these Psalms without note, all kneeling.*

Psalm 79. Deus venerunt, *with Gloria Patri.*

Psalm 67. Deus misereatur, *with Gloria Patri.*

Psalm 21. Domine, in virtute Tua, *with Gloria Patri.*

[43] It will have been observed that no fraction of the Host occurs in the Canon before consecration, as in the present English rite.

Antiphon. Thine is the power and the kingdom, O Lord; Thou art over all people: give peace, O Lord, in our days.

Kyrie, eleyson. Christe, eleyson. Kyrie, eleyson.

Our Father. *Which done the Priest adds with note,* And lead us not. But deliver.[44]

Arise O Lord, and let Thine enemies be scattered.
Let them also that hate Thee flee before Thee.

Not unto us, O Lord, not unto us;
But to Thy Name give the glory.

Let us pray for the afflicted, and for captives.
Deliver Israel, O Lord, out of all his troubles.

Send them help, O Lord, from the sanctuary.
And strengthen them out of Syon.

Be to us, O Lord, a tower of strength.
From the face of our enemy.

O Lord, save the King.
And hear us in the day wherein we call upon Thee.

Lord, hear my prayer.
And let my cry come unto Thee.

The Lord be with you.
And with thy spirit.

[44] See note (59) below, p. 83.

Let us pray.

Collect.

O GOD, Who in Thy wonderful providence orderest all things, we humbly beseech Thee to snatch that land which thy only-begotten Son has consecrated with His own Blood from the hand of the enemies of the Cross of Christ, and restore it to the Christian worship, mercifully directing in the way of everlasting peace the fervent prayers of the faithful to its deliverance.

Collect.

GOVERN, we beseech Thee, O Lord, Thy servant our Bishop: multiply upon him, by the intercession of Blessed and Ever-Virgin Mary, Mother of God, and of all Thy Saints, the gifts of Thy grace, that he may be delivered from all offences, and not being destitute of temporal aids, may rejoice in eternal salvation.

Collect.

GRANT, we beseech Thee, Almighty God, to Thy servant our *King*, health of mind and body; that being established in good works, *he* may be counted worthy to be ever defended by Thy mighty power. Through the same Christ our Lord. Amen.]

Here the Choir rises from prostration.[45]

[45] *I.e.*, from kneeling.

[*Here if the Bishop be the celebrant,*[46] *the Deacon turning towards the people and holding the Bishop's staff in his hand, the crook turned inwards towards himself, says,*

Bow down for the Blessing.

The Choir replies, Thanks be to GOD.

Then the Eucharist[47] *being placed upon the paten, the Bishop gives his Benediction to the people.*]

Here he makes three crosses below the chalice with a third part of the Host, saying,

The Peace of the LORD ✠ be al✠ways with ✠ you.

The Choir replies, And with thy spirit.

While the Agnus Dei *is being said, the Deacon and Sub-Deacon go up to the Priest, both on the right, the Deacon being nearest to him, the Sub-Deacon further off, and say it privately.*

O LAMB of GOD, that takest away the sins of the world: have mercy upon us.

O LAMB of GOD, that takest away the sins of the world: have mercy upon us.

[46] *I.e.,* if the celebrant be a bishop celebrating within his own diocese.

[47] *Eucharistia* is here equivalent to "Sacrifice" and "Host" elsewhere, viz., the large wafer, which has just been broken.

O LAMB of GOD, that takest away the sins of the world: grant us Thy peace.

[*In Masses for the Dead, instead of the clauses,* Have mercy upon us; Grant us Thy peace, *are said,* Grant them rest, Grant them rest: Grant them rest eternal.]

Here, making the sign of the Cross, he places the aforesaid third portion of the Host in the Sacrament of the Blood, saying,

MAY this holy admixture of the Body and Blood of our LORD JESUS CHRIST be to me and to all partakers thereof health of mind and body, and a salutary preparation to the obtaining of eternal life, through the same CHRIST our LORD. Amen.

Before the Pax *is given the Priest says,*

O LORD, Holy FATHER, Almighty Everlasting GOD, grant that I may so worthily receive this most sacred Body and Blood of Thy SON JESUS CHRIST our LORD, that by It I may obtain remission of all my sins, and be filled with Thy HOLY SPIRIT, and with Thy peace, for Thou only art GOD, and beside Thee there is none other, Whose glorious kingdom and empire remaineth for ever and ever. Amen.

Here the Priest kisses the corporals on the right part, and on the top of the chalice, and then he kisses the Deacon, saying,

Peace be to thee, and to the Church of GOD.

℟. And with thy spirit.

The Deacon to the right of the Priest receives the Pax *from him and gives it to the Sub-Deacon. Then the Deacon carries it to the rulers of the Choir, and they carry it to the Choir, each one to his own side, beginning with the principal persons. But in feasts and ferias* sine regimine chori, *the* Pax *is carried by the Deacon to the choir by the two extremities of the second form:*[48] *the rest as before.*

After the Pax *has been given, the Priest says privately the following prayers before he communicates himself: holding the Host with both hands.*

GOD the Father, Fountain and Source of all Goodness, Who led by mercy didst will that Thy only-begotten Son should descend for us to this lower world, and take our flesh, which I unworthy here hold in my hands, (*here he inclines towards the Host,*) Thee I adore, Thee I glorify, Thee with all desire of mind and

[48] In the mother-church of Sarum, (*i.e.*, Salisbury Cathedral,) which served as a model for all churches of the same rite, the four extremities of the choir were assigned to the four principal dignitaries. Entering the choir through the rood-screen, on the right was the stall of the dean, on the left that of the precentor. Nearest the sanctuary on the right was the stall of the chancellor, opposite that of the treasurer. Next to the dean stood the Archdeacon of Dorset, then the sub-dean. Next to the Chancellor stood the Archdeacon of Wiltshire; next to the precentor stood the Archdeacon of Berkshire, then the sub-precentor; and next to the treasurer the other Archdeacon of Wiltshire; in the midst on either side the canons who were prior in dignity. This constituted the superior grade. Below these sat the minor canons, the deacons, and other clerks in similar order. This was called the second form, and below these again the boys on stools. The rulers of the choir sat in the midst at the western extremity of the choir facing the altar, on seats prepared for them, and executed their office at a lectern *in medio chori*.

heart I praise, and pray Thee not to desert Thy servants, but to forgive our sins, that we may be worthy to serve Thee, the only living and true God, with pure heart and chaste body. Through the same Christ our Lord. Amen.[49]

O LORD JESUS CHRIST, Son of the Living God, Who by the will of the Father, and through the co-operation of the Holy Ghost, didst restore life to the world by Thy death: deliver me, I pray Thee, by this Thy most Holy Body and Blood from all mine iniquities and from every evil; make me ever to obey Thy commandments, and suffer me not to be eternally separated from Thee, O Saviour of the world, Who with the Father and the same Holy Spirit, livest and reignest God, for ever and ever. Amen.

This he says to the Body, bowing down, before reception.

HAIL through all eternity, most Holy Flesh of Christ, my chiefest delight, before all things and above all things. May the Body of our Lord Jesus Christ be to me a sinner the way and the life. In the ✠ Name of the Father, and of the Son, and of the Holy Ghost. Amen.

---

[49] In the Roman rite, instead of this prayer is said,—"O Lord Jesu Christ, Who saidst unto Thy Apostles, My peace I leave with you; My peace I give unto you: Regard not my sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy Will, Who livest." The other prayers before the priest's reception also vary.

Here he receives the Body, having first made with It the sign of the Cross before his mouth. Then he says to the Blood, with great devotion,

HAIL through all eternity, heavenly beverage, my chiefest delight before all things and above all things. May the Body and Blood of our LORD JESUS CHRIST be to me a sinner a perpetual remedy to everlasting life. In the ✠ Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Here he communicates himself in the Blood; which done, he bows down, and says with devotion this prayer.

I GIVE Thee thanks, O LORD, Holy FATHER, Almighty Everlasting GOD, that Thou hast refreshed me with the most sacred Body and Blood of Thy SON JESUS CHRIST our LORD; and I pray Thee that this sacrament of our salvation, which I a sinner have received, may not be to me for my judgment or for my condemnation, according to my deserts, but for the perfecting of soul and body to life everlasting. Amen.[50]

Which done, the Priest goes to the right corner of the Altar with the chalice between his hands, his fingers being joined, as heretofore: and the Sub-Deacon goes to him, and pours into the chalice wine and water. And the Priest rinses his hands, lest any remnants of the Body or Blood should have remained on his fingers or in the chalice.

---

[50] The priest then communicated the people, if there were any communicants, making the sign of the Cross with the Host over each. But at High Mass, the priest generally communicated alone, the faithful having done so at an earlier celebration.

[*But if any Priest has to celebrate twice in one day, then at the first Mass he must not take the Ablutions,*[51] *but must place them in the sacrarium, or in a clean vessel till the end of the last Mass, when he will take both Ablutions.*]

After the first Ablution is said this prayer.

WHAT we have received with our mouths, O LORD, may we retain with pure minds: and may the temporal gift be for us an eternal remedy.

Here he washes his fingers in the bowl of the chalice with wine poured therein[52] *by the Sub-Deacon: having drank which, he says this prayer.*

MAY this communion, O LORD, purge us from crime, and make us partakers of the heavenly remedies.

After the consumption of the Ablutions, the Priest puts the chalice bowl downwards on the paten, that if any remains it may drain out. Then, bowing himself down, he says,

LET us adore the sign of the Cross:[53] by means of which we receive the sacrament of salvation.

---

[51] Because in so doing he would break his fast.

[52] *I.e.*, poured over his fingers into the chalice. This is the Second Ablution. In the Roman rite the ablutions are three: the first with wine only, the second with wine and water, the third with water only.

[53] *Adoremus* in Latin does not convey the modern idea of adoration, *i.e.*, the supreme worship due to GOD alone, but is rather equivalent to *let us venerate*. Comp. "With my body I thee worship" in the Solemnization of Matrimony. The derivation is *ad*, to, and *os*, the mouth, I salute by putting my hand to my mouth: formerly done by inferiors in saluting the great.

Then he washes his hands, the Deacon meanwhile folding the corporals. The Priest having washed his hands, and returned to the right corner of the Altar, the Deacon places the chalice to the lips of the Priest if anything remains in it to be consumed. Then he says the "Communion" with his ministers: the Choir meanwhile catching it up from the rulers, and singing it through.[54]

Then, having made the sign of the Cross on his face, the Priest turns to the people, and elevating somewhat his arms, and joining his hands, he says,

The Lord be with you.

℟. And with thy spirit.

Then turning again to the Altar, he says, Let us pray. *Then he says the "Post-Communion" after the number and order of the Collects which were said before the Epistle.*[55]

---

[54] The "Communio" was a verse generally taken from the Psalms, and varied. That for the first Sunday in Advent is subjoined as a sample :—

Communio.—The Lord (*the Choir continues*) shall shew loving-kindness: and our land shall give her increase.

[55] The "Post-Communio" was a prayer answering to, and varying with, the collect and secreta. That for Advent Sunday is here given :—

Post-Communion.—May we receive, O Lord, Thy mercy in the midst of Thy temple, that with due honour we may prepare ourselves for the approaching solemnity of our redemption. Through our Lord.

In Lent another prayer followed the Post-Communion, called "Super Populum," but this was omitted on Sundays. That for the first Monday in Lent is subjoined :—

Super Populum.—Bow down your heads to the Lord. (*This phrase always*

The Post-Communion ended, the Priest having made the sign of the Cross on his forehead, turns himself again towards the people, saying,

The Lord be with you.

℟. And with thy spirit.

Then the Deacon, vested again in the folded chasuble, when it is used, says,

LET us bless the Lord.

But at other times instead of Let us bless, *is said,*

GO, you are dismissed.

And whensoever Go, you are dismissed, *is said, it is to be said by the Deacon turned towards the people: but when* Let us bless *is said he sings it turned towards the Altar. But in Masses for the Dead, the Deacon, turned towards the Altar, says instead,*

MAY they rest in peace. Amen.

This done, the Priest, with body bowed down and hands joined, says this prayer in a low voice before the midst of the Altar.

LET the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that this sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy, be a propitiation

---

preceded the Super Populum.) *Collect.*—Loose, we beseech Thee, O Lord, the chain of our sins, and whatsoever we have deserved through them mercifully avert. Through our Lord.

for me and all those for whom I have offered it. Who livest and reignest God, world without end. Amen.[56]

Which done, the Priest raises himself, signing himself on the face, saying, In the Name of the Father, &c, *and so, with inclination,*[57] *in the same order in which they first went to the Altar at the beginning of Mass, with the Taper-bearer and other ministers they return. And immediately after [High] Mass, the hour of Nones is begun in the Choir when it is to be said after Mass.*[58]

---

[56] Here in the Roman rite, and probably also in the Sarum, though not so expressed in the books handed down to us, the priest "let the people depart with his blessing," as in the modern English rite, on this wise:—

Blessing.—May God Almighty, the Father ✠, Son, and Holy Ghost, bless you. ℟. Amen.

[57] *I.e.*, genuflexion, if the Blessed Sacrament were reserved, bowing towards the altar, if otherwise.

[58] In vigils, and during Lent, the principal Mass was said after Nones, at other times generally after Terce and Sext. At Christmas there were three solemn Masses; one at midnight between Matins and Lauds; one "in gallicantu;" and the third at the usual hour. Of course, as the Eucharist could not be celebrated after noon, Sext and Nones were "anticipated," *i.e.*, sung prior to the canonical hours of twelve and three.

Prayers which were said in the Vestry after Mass.

When the Priest was removing his chasuble and other sacerdotal vestments he recited the following prayers, beginning with the undermentioned psalms under one Gloria Patri *with this Antiphon,* Let us sing: *namely the Canticle,* Benedicite, omnia opera, *beginning at the clause,* O all ye Priests of the LORD *to the end; Psalm* 150, O Praise GOD in His Holiness *throughout, and the Canticle* LORD, now lettest Thou Thy servant depart in peace, *with* Gloria Patri.

Antiphon. Let us sing the hymn of the Three Children, which they sang in the fiery furnace, blessing the LORD.

Kyrie, eleyson. Christe, eleyson. Kyrie, eleyson.

Our FATHER.[59]
And lead us not into temptation. But deliver.

---

[59] The LORD's Prayer, according to Sarum Use, was wont to be said secretly throughout in all services, except the Mass only; then "Hail Mary" being added also secretly, the officiant said aloud, "And lead us not," &c.; the choir replying, "But deliver us from evil." "After your *Paternoster* and *Ave Maria*, which ye say in silence for to gather more restfully your mind together ye say again two petitions of your *Paternoster* all aloud, that is, '*Et ne nos*,' '*Sed libera nos*,' asking to be delivered from the malice of the fiend that he

Let us bless the FATHER, and the SON, with the HOLY GHOST.

Let us praise and exalt Him above all for ever.

Blessed art Thou, O LORD, in the firmament of heaven: and worthy of praise and glorious for ever.

May the HOLY TRINITY bless and preserve us. Amen.

Enter not into judgment with Thy servant, O LORD; for in Thy sight no man living shall be justified.

Turn us, O LORD GOD of Hosts.
Shew Thy face, and we shall be saved.

LORD, hear my prayer.
And let my cry come unto Thee.

The LORD be with you.
And with thy spirit.

---

overcome not by any temptation," says the "Mirroure," (A.D. 1530,) explaining the service to the nuns of Sion Monastery. In the Roman rite, "Ave Maria" is not interpolated, but the LORD'S Prayer being said *secreto* down to the words "And lead us not," that and the following clause are said aloud. The Apostles' Creed is said in the same way. S. Benedict in his Rule (ch. 13) orders the LORD'S Prayer to be said aloud throughout in the monasteries of his obedience at Lauds and Vespers; and this custom is now observed throughout the Roman Church.

Let us pray.

Collect.

O GOD, Who didst cool the flames of fire to the Three Children; mercifully grant to us Thy servants, that the flames of our vices may not consume us.

Collect.

BURN, O Lord, our reins and our heart with the fire of Thy Holy Spirit, that we may serve Thee with chaste body, and please Thee with a pure heart.

Collect.

PREVENT, O Lord, all our doings with Thy favour, and further them with Thy help: that all our work may be begun and ended in Thee.

Which three Collects were thus finished.

Through Christ our Lord. Amen.

Comparative View of the Sarum and Modern English Liturgies.

The Sarum Ordinary.	The Modern English Ordinary.
1. Rubric as to vestments.	1. Implied in rubric on ornaments of Ch. and ministers.
2. Hymn *Come, Holy Ghost*, with ℣ and ℟.	2. Permissible as private Prayers of Priest.
3. Collect *O God, unto Whom all hearts.*	3. Placed after the Lord's Prayer at the commencement of the Ordinary.
4. The Procession of Celebrant and ministers.	
5. The Antiphon and Psalm *Judica.*	5. Wanting.
6. The Kyrie.	6. Wanting.
7. The *Our Father.*	7. Transposed till after the Introit.
8. The Hail Mary.	8. Omitted.
2. The Introit.	9. Permissible on the principle which sanctions hymns and anthems *ad libitum.*
10. Said before. See Nos. 7 and 3.	10. The Lord's Prayer and Collect *O God unto Whom all hearts be open.*
11. The Confession and Absolution.	11. Transposed till later. See No. 40.
12. The ℣. ℣. *Our help standeth*, &c.	12. Wanting.
13. The kiss of peace.	13. Wanting.
14. The prayer *Take away from us.*	14. Wanting.
15. The first incensing.	15. Implied by the ornaments of the Ch. amongst which were thuribles.

16. The *Kyrie.*	16. Intermingled with the Ten Commandments, and their responsaries.
17. The *Gloria in Excelsis*, omitted in Lent and Advent.	17. Transposed till after the Post Communion,[60] and no directions for its omission in Advent and Lent.
18. The *Dominus Vobiscum.*	18. Wanting.
19. Wanting, but embodied in the *Preces in prostratione.* See No. 58.	19. The Prayer for the King.
20. The Collect or Collects for the day, varying from one to seven.	
21. The Epistle.	
22. The Gradual, or the Tract.	22. }
23. The *Alleluya.*	23. } Permissible as No. 9.
24. The Sequence.	24. }
25. The second incensing.	25. Implied as No. 15.
26. The *Dominus Vobiscum.*	26. Omitted.
27. The Gospel.	
28. The Nicene Creed, on Sundays and festivals.	28. The Nicene Creed; no limitation as to its use.
29. The offertory, varying with the Gradual.	29. The offertory sentences, varying at discretion of the Celebrant or precentor.
30. Bringing of the chalice and paten with the bread from the Credence.	
31. The oblation of host and chalice.	31. Incorporated in
32. Wanting.	32. The Prayer for the Ch. militant.
33. The third incensing.	33. Implied as No. 15.
34. The washing of hands.	34. Implied by Rubric on ornamentation of Ch. among which were vessels for this function.

[60] Probably with a view to its corresponding with the "hymn" sung by our Lord *after* the Last Supper.

35. *In the spirit of humility*, &c.
36. *Pray, brothers and sisters*, &c.
37. The "Secretæ" corresponding in number and arrangement with the Collects.
38. The *Dominus Vobiscum*.
39. Wanting.
40. Said before. See No. 11.
41. Wanting.

35. } Wanting.
36.
37.
38.
39. The Exhortation.
40. The Confession and Absolution.
41. The "Comfortable Words."

42. Lift up your hearts, &c.
43. The Preface.
44. The Sanctus.

45. Wanting, but embodied in No. 37.

45. The *We do not presume*.

The Sarum Canon.

46. *Therefore, most merciful Father, &c.*
47. Commem. of the living.
48. *Being united in communion with.*
49. *We beseech Thee therefore.*
50. *Which oblation.*
51. Not done in the Sarum rite till later. See No. 57.

The English Canon.

46. } Wanting, but embodied in No. 32.
47.
48.
49. Transposed to the Post Communion.
50. Embodied in the Prayer of Consecration.
51. The fraction of the Host.

52. Consecration of the Host.
53. The Consecration of the Chalice.

54. The Prayers, *Wherefore, O Lord; Upon which do Thou, O Lord*, and *We most humbly beseech Thee.*
55. Commem. of the Departed.
56. *Paternoster*, with preamble.

54. Omitted, but embodied in the Post-Communion.
55. Wanting, but embodied in No. 32.
56. Preamble wanting, and *Paternoster* transposed till after the Communion of the people.

57. Fraction of the Host.	57. Omitted here, having been done at the Consecration. See No. 51.
58. The prayers in prostration.	58. Wanting; that for the King having been said before. See No. 19.
59. The *Pax Domini.*	59. Wanting; but embodied in the final Benediction. See No. 69.
60. The *Agnus Dei.*	60. Permissible as No. 9.
61. The Priest's Communion.	61. The Priest's Communion; accompanying prayers permissible as No. 2.
62. The Communion of the people.	
63. The Ablutions.	63. Omitted here, and taken at the end of the service. See No. 70.
64. The "Communio," varying with the Gradual.	64. Permissible as No. 9.
65. Said before. See No. 56.	65. The Lord's Prayer.
66. The "Post-Communion," varying with the Collect for the day.	66. The Post-Communion; invariable.
67. Said before. See No. 17.	67. The *Gloria in Excelsis.*
68. *Ite missa est*, or *Benedicamus.*	68. Wanting.
69. The Blessing.	69. The Blessing, with which the *Pax Domini*, (See No. 59,) is incorporated.
70. Taken before. See No. 63.	70. The Ablutions.
71. Prayers in vestry while unvesting.	71. Permissible as No. 2.

Comparative View of the Two Calendars.

The 182 fixed Feasts of the Church of Sarum are represented by 92 in the present Anglican Calendar. Of moveable feasts, the 7 Sarum are represented by 5 Anglican, those of Corpus Christi and of Relics being omitted in the latter. Of these Feasts (Fixed and Moveable combined), 20 have Octaves in the Sarum rite; 7 in the English.[61] The 8 "Principal Double Feasts" of Sarum are represented by 7 Anglican, the Assumption being omitted. The 8 "Greater Double Feasts" of the former are represented by 6 Anglican; Corpus Christi and the Feast of Relics being wanting. The 20 "Lesser Double Feasts" of the Sarum Calendar are represented by 18 Anglican: the two Feasts of S. Thomas of

[61] *I.e.*, Christmas, Epiphany, Easter, Ascension, Pentecost, and the Feasts of the Patron Saint, and of the Dedication of a Church. If the Sarum Octaves, however, are held to be tacitly included in the Anglican Calendar, the proportion expressed below will be considerably modified. The Anglican Calendar would then give 230 festivals to 135 ferias.

Canterbury being omitted.[62] The 18 "Inferior Doubles" are all preserved. Of Vigils, the Sarum Calendar gives 11; the Anglican, 16.

The actual changes in the Calendar may therefore be summed up as follows: the omission of 90 feasts, of which 7 only are of the superior grade, the remaining 83 consisting almost entirely of "Simple" Feasts and memorials. Taking in the Octaves, and allowing a Feast of Dedication and of the Patron Saint to each Church, the Sarum rite appointed 329 festival days to 36 ferial; while the Anglican allows 146 festal to 219 ferial.

Of the 197 Saints commemorated in the Sarum Calendar, some 49 are local, most of which are preserved in the Modern Calendar.[63]

It must of course be borne in mind that in addition to the Saints named in the Sarum ritual,[64] many others were honoured

---

[62] These feasts, however, were arbitrarily removed from the Calendar by Henry VIII. and never by any Church authority.

[63] The chief exceptions are: SS. Cuthbert, Wulstan, John of Beverley. Aldhelm, Kenelm, Osmund, German, Oswald, Cuthburga, Bertinus, Edith, Wulfran, Frideswide, Winifred, Edmund.

[In the Roman Calendar 354 saints are commemorated in 256 festivals. Of these 108 are contained in the Sarum Calendar. Allowing for the moveable feasts and octaves, the Roman Calendar gives 345 feasts to 20 ferias, the Sarum, as we have seen, 329 feasts to 36 ferias.]

[64] The Calendar contained only such festivals and memorials as formed part of the Breviary services. The "Martyrology"—portions of which were

in particular dioceses and places, and in particular Religious Orders.

read each day in the service of Prime in cathedral and collegiate churches, and in the chapels of religious houses (as appears from the Hereford Breviary)—contained brief notices of a much greater number of saints. In England the most celebrated martyrology was that of S. Bede; but there were others peculiar to various religious orders, as the Benedictine, the Franciscan, &c. The "Martyrologium Romanum," set forth by command of Gregory XIII., and revised by authority of Urban VIII.,* is that now generally used in the West. An English translation by a Jesuit Father, ["G. K.,"] printed at S. Omer's by Thomas Geubels, A.D. 1667, is extant. The Calendar attached to the "Sarum Encheiridion," (a book of private devotions,) as given by Mr. Chambers,† contains 225 festivals and memorials, giving with the 140 days "within octaves" exactly 365 non-ferial days; but of course many of these festivals fell within one or other of the twenty octaves; so that the ferial feature was not unrepresented. Many of these feasts were peculiar to the Church of York, and others appear to have been inserted for private observance. The Calendar translated in the present work is taken from the Breviary printed at Paris by Chevallon, A.D. 1530.

* The Council of Trent ordered a general revision of the Roman office-books, and their adoption in all churches which could not claim for their local Rituals a prescriptive use of 200 years. The Sarum family of Liturgical books would not have fallen within this decree; but on the 25th December, 1549, on the occasion of a presumed wish to get back the Latin services, an order was sent to each bishop from the king, commanding the "defacing and abolishing" of all the service-books of old English use that could be found. On the return of England, under Queen Mary, to the Communion of the West, the consequent difficulty of obtaining copies, combined with a desire to "Romanize" to the full, led so many of the clergy to apply to Cardinal Pole for particular licenses to use the Roman Breviary and Missal, that that rite very speedily superseded the old English uses, and is still the "use" of the Anglo-Roman communion. Thus perished, *except as it is enshrined in the Book of Common Prayer*, one of the most venerable of Rituals, after a career (counting from its first beginning in Saxon times) of a thousand years.

† "The Encheiridion, or Daily Hours of Private Devotion, according to Sarum Use." Translated and arranged by a Layman of the English Church. London: Lumley, 1860.

The Mass of the Presanctified,

AS IT USED TO BE SUNG ON

Good Friday.

The Mass of the Presanctified.[65]

[65] *I.e.*, the "*Missah*," or Oblation of the Eucharist (see notes 2 and 3) as consecrated on the previous day. The season of our LORD's Passion was celebrated by the Church of Sarum with a solemnity which, beginning with Septuagesima, culminated in the Three Great Days before Easter. The whole period, consisting of seventy days, (sometimes called "the Greater Lent,") was marked by the assumption of vestments of a penitential hue, by the cessation of the jubilant strains of the *Te Deum* even on the greatest festivals, and by the omission of the triumphant "Alleluia" in every part of the service. Lent itself, beginning with Ash-Wednesday, was divided into three stages, each embracing two Sundays. The altar, even on festivals, was arrayed in a simpler manner than at other seasons; and the costly cross of brass or precious metal was replaced by one of wood painted red. This as well as all pictures and images throughout the church were veiled during the last fortnight of Lent, commonly called "Passion-tide." Each of the three stages had proper hymns for Lauds and Vespers. (See "Hymnal Noted," Hymns 47, 48; 49, 50; 51, 52.) In Passion-tide the *Gloria* was dropped in the Introit, and on the last three days of Holy Week it was omitted in the Psalms and Canticles, and wherever else it was wont to be sung.

On Ash-Wednesday, (*feria quarta in capite jejunii,*) after Sext had been sung,

a sermon was made to the people, after which the bishop or dean or the priest of highest dignity, vested in a silken cope of a red colour, and attended by the deacon and sub-deacon and other ministers of the altar, vested in albs and amices, prostrated themselves in the midst of the choir, and recited the seven penitential psalms with *Gloria Patri*, under this Antiphon, "Remember not,* Lord, our offences, nor the offences of our fathers; neither have vengeance of our sins." Then followed the *Kyrie* and *Paternoster*, with sundry ℣ ℣ and ℟ ℟ and seven collects, each of which were begun with *Let us pray*, and finished after the manner of a lesson (*i.e.*, thus:—

Through Christ our Lord.

Ashes were then blessed, and distributed on the foreheads of clerics and laics in order, the priest signing each one with the cross, saying, "Remember, O man, that thou art dust: and unto dust shalt thou return. In the Name," &c. Meanwhile the choir sang one or more antiphons. This finished, the procession passed through the midst of the choir to the western door of the church with thurifer and taper-bearer, headed by a banner made of hair-cloth (*cilicinum*); where the officiant ejected from the church the *pœnitentes* (*i.e.*, those under ecclesiastical sentence). The Mass then proceeded in the usual form, the priest changing his scarlet cope for a chasuble of the same colour.

On Maundy Thursday (*feria quinta in Cœna Domini*) Nones having been sung, the "Reconciliation of the Penitents" (for whom a special "memorial" had been said at the greater Hours throughout Lent, the original of the direction in the modern rite to use the Ash-Wednesday collect with the other collects in Lent) took place on this wise. The priest of highest dignity arrayed in red silken cope went to the western door of the church with two deacons vested in albs and amices, but without the sub-deacon and without the cross, and preceded by the *vexillum cilicinum*, as on Ash-Wednesday, the penitents meanwhile being in the church porch. Being introduced by a cleric (or by the archdeacon if the bishop officiated) into the church, and the procession having returned to the choir, the seven penitential psalms were again said, with *Kyrie*,

Paternoster, ℣ ℣ and ℟ ℟, and with three collects, each with *Let us pray*, and finished in the tone of a lesson, as noted on Ash-Wednesday. Then followed a solemn Mass *sine regimine chori*. If the bishop celebrated, the *Gloria* was sung in the Introit, as also the *Gloria in excelsis* and *Credo;* otherwise not. The vestments of the celebrant were red, and the deacon and sub-deacon wore the dalmatic and tunic in place of the folded chasuble. At the consecration three "hosts" (*i.e*, larger wafers) were prepared; two to be reserved for the morrow, the third for the priest's reception. The former, together with the cross, were carried to the sepulchre prepared for their reception at a side altar. After the *Communio* Vespers were sung festively, but *sine regimine chori*, beginning at the Antiphon. After the *Magnificat* and its Antiphon the Post-Communion was said in place of the collect, and so Mass and Vespers were finished together, the deacon dismissing the people with *Go, you are dismissed*,* if the bishop celebrated; otherwise with *Let us bless the Lord*.

At a later hour the clergy assembled to strip and wash the altars, to perform the Maundy, (*i.e.*, the washing of the feet,) and to say Compline.

---

* The reader will have observed that the former of these versicles was the jubilant, the latter the penitential form. The rule was that whenever *Te Deum* was omitted in the Divine Service *Gloria in Excelsis* was to be omitted in the Mass, and *Benedicamus Domino* said in place of *Ite missa est*. The use of both the latter in a pontifical Mass on Maundy Thursday was exceptional. The phrase *Ite, missa est* is very inadequately rendered "Go, you are dismissed." It is rather "Go, the sacrifice is finished." The elaborate chant prescribed for it in the rituals, (consisting at most of thirty notes, at least of nine,) seems to argue that it was always regarded as more than a mere dismissal.

Good Friday[66]

AT THE CELEBRATION OF THE EUCHARIST.

¶ *Nones having been said, the Priest ascends to the Altar in his sacerdotal vestments, with red chasuble, with Deacon and Sub-Deacon and the other ministers of the Altar, who are all vested in albs and amices*

[66] The following particulars concerning the Mass of the Presanctified are taken from the "Notes, Ecclesiological and Historical, on the Moveable Feasts and Fasts of the English Church." "This service is celebrated at Milan on *every* Friday in Lent, and in the rest of the Latin Church on Good Friday only; also in the Oriental Church on every day in Lent, (saving Saturdays and Sundays,) with the exception of Good Friday, on which day there is no communion service whatever, either of the preconsecrated or otherwise; the offices on Good Friday being confined to the reading of prophecies and the Passion, followed by the adoration before a painting of the Crucifixion, a ceremony said to have been introduced about the 9th century. Until the fourth century there is no proof that the celebration and consecration of the Holy Communion did not take place equally on Good Friday with every other holyday. The Liturgy of the Preconsecrated, however, dated from a very remote period in the Oriental Church, from which it was subsequently introduced into the Western. Before

without tunicles. And immediately an acolyte in alb proceeds to read the lesson following without title,[67] *at the step of the choir, on this wise:—*

Hosea vi. [1—6].

IN their affliction they will seek me early; Come and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Juda, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and my judgments shall go forth as the light. For I desired mercy, and not sacrifice, and the knowledge of GOD more than burnt-offerings.

---

its introduction, there were parts of Europe in which the churches were altogether closed during the whole of Good Friday."

The Latin name for Good Friday is *Dies Parasceves* (*i.e.*, the day of preparation—*παρασκευή*). Among the Anglo-Saxons it was originally known as lanȝ-fṙiȝe-dæȝ, "Long Friday," probably from the length of the office. Afterwards piety suggested the more fitting epithet "Good;" and this, like another popular term, (the Saxon Easter), has been enshrined in the present Book of Common Prayer.

[67] *I.e.*, without announcing the source from whence the lesson is taken.

Then the following Tract is said by the Choir alternately :—

Tract. *Hab.* iii.—O Lord, I have heard Thy speech, and was afraid: I considered Thy works and trembled.

℣. In the midst of two animals[68] shalt Thou be made known; when the years draw nigh Thou shalt be known; when the time shall come Thou shalt be shewn.

℣. In the time when my soul shall be troubled: in wrath remember mercy.

℣. God shall come from Libanus, and the Holy One from the shady and densely-wooded mountain.

℣. His glory covered the heavens: and the earth was full of His praise.

The Collect follows without The Lord be with you, *but with* Let us pray, *followed by* Let us kneel down. ℟. Rise up.

[68] This is an ancient reading of Hab. iii. 2, well known in Christian art as the authority for representing our Blessed Lord in the manger as receiving the homage of an ox and an ass. Its use on Good Friday, however, in preference to the "in medio annorum notum facies" of the Vulgate, seems to be an allusion to our Lord's Crucifixion between the two thieves. The rest of the Tract follows the same pre-Vulgate version. "Libanus" is rendered "the south" in the Vulgate, and "Teman" in the English version; the "shady mountain" "Pharan" in the Vulgate, "Paran" in the English.

Collect.

O GOD, from Whom the traitor Judas received the punishment of his guilt, and the good thief the reward of his confession: grant us the efficacy of Thy loving kindness, that as our Lord Jesus Christ in His Passion rendered to each a different retribution according to his desert; so He would deliver us from our old sin, and bestow upon us the grace of His Resurrection. Who with Thee liveth and reigneth.

Then the Sub-Deacon reads this Lesson, without title, at the step of the choir.

Exod. xii. [1—11].

AND the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house, and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; according to which rite also ye shall take a kid.[69] And ye shall keep it until the fourteenth

[69] So the Vulgate renders the "ye shall take it out from the sheep, or from the goats" of the English version.

day of the same month, and the whole assembly of the children of Israel shall sacrifice[70] it in the evening. And they shall take of the blood and strike it on the two side-posts and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs and the purtenance thereof. Ye shall not break any bone thereof nor let anything of it remain until the morning, and that which remaineth ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste: for it is Phasë, that is, the LORD's passover.

Then the following Tract is said by the Choir alternately:—

TRACT. *Ps.* cxl.—Deliver me, O LORD, from the evil man: and preserve me from the wicked man.

℣. Who imagine mischief in their hearts: and stir up strife all the day long.

℣. They have sharpened their tongues like a serpent: adder's poison is under their lips.

℣. Keep me, O LORD, from the hands of the ungodly: preserve me from the wicked men.

[70] "Immolabit."—*Vulg.*

℣. Who are purposed to overthrow my goings: the proud have laid a snare for me.

℣. And spread a net abroad with cords: yea, and set traps in my way.

℣. I said unto the LORD, Thou art my GOD: hear the voice of my prayers, O LORD.

℣. O LORD GOD, Thou strength of my help: cover Thou my head in the day of battle.

℣. Let not the ungodly have his desire, O LORD: they have conspired together against me; forsake me not, lest they should be exalted.

℣. Let the mischief of their own lips fall upon the head: of them that compass me about.

℣. But the righteous shall give thanks unto Thy Name: and the just shall continue in Thy sight.

Then shall follow the Passion,[71] *without* The LORD be with you, *and without title, thus:—*

S. John xviii. [1 *to end*]; xix. [1—37].

m. WHEN JESUS had spoken these words, He went forth with His disciples over the brook Cedron, where was a

[71] The Passio was sung every day in Holy Week in addition to the Gospel. It was sung in three tones—the deep, the middle, and the exalted. The words

garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for JESUS oft-times resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. JESUS therefore, knowing all things that should come upon Him, went forth, and said unto them, *b*. Whom seek ye? *m*. They answered Him, *a*. JESUS of Nazareth. *m*. JESUS saith unto them, *b*. I am He. *m*. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, *b*. Whom seek ye? *m*. And they said, *a*. JESUS of Nazareth. *m*. JESUS answered, *b*. I have told you that I am He: if therefore ye seek Me, let these go their way: *m*. That the saying might be fulfilled, which He spake, Of them which Thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said JESUS unto Peter, *b*. Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it? *m*. Then the band and the captain and officers of the Jews took JESUS, and bound Him, and led Him away to

---

or sayings of the Jews or the disciples and others were sung in the exalted tone, (*vox alta*:) those of CHRIST in the deep tone, (*vox bassa*;) the third, (*vox media*,) was employed in reciting the narrative of the Evangelist. In the text the italic letters prefixed to the sentences refer to these tones, *m* signifying that *vox media*, *a* that *vox alta*, and *b* that *vox bassa* is to be employed.

Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed JESUS, and so did another disciple; that disciple was known unto the high priest, and went in with JESUS into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, *a*. Art not thou also one of this man's disciples? *m*. He saith, *a*. I am not. *m*. And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked JESUS of His disciples, and of His doctrine. JESUS answered him, *b*. I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said. *m*. And when He had thus spoken, one of the officers which stood by struck JESUS with the palm of His hand, saying, *a*. Answerest Thou the high priest so? *m*. JESUS answered him, *b*. If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? *m*. Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, *a*. Art not thou also one of His disciples? *m*. He denied it, and said, *a*. I am not. *m*. One of the servants of the high priest,

being his kinsman whose ear Peter cut off, saith, *a*. Did not I see thee in the garden with Him? *m*. Peter then denied again: and immediately the cock crew. Then led they JESUS from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement-hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, *a*. What accusation bring ye against this man? *m*. They answered and said unto him, *a*. If He were not a malefactor, we would not have delivered Him up unto thee. *m*. Then said Pilate unto them, *a*. Take ye Him, and judge Him according to your law. *m*. The Jews therefore said unto him, *a*. It is not lawful for us to put any man to death: *m*. That the saying of JESUS might be fulfilled, which He spake, signifying what death He should die. Then Pilate entered into the judgement-hall again, and called JESUS, and said unto Him, *a*. Art Thou the King of the Jews? *m*. JESUS answered him, *b*. Sayest thou this thing of thyself, or did others tell it thee of Me? *m*. Pilate answered, *a*. Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? *m*. JESUS answered, *b*. My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. *m*. Pilate therefore said unto Him, *a*. Art Thou a king? *m*. JESUS answered, *b*. Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. *m*. Pilate saith unto Him, *a*. What is truth? *m*. And when he

had said this, he went out again unto the Jews, and saith unto them, *a*. I find in Him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? *m*. Then cried they all again, saying, *a*. Not this man, but Barabbas. *m*. Now Barabbas was a robber. Pilate therefore took JESUS, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, *a*. Hail, King of the Jews! *m*. and they smote Him with their hands. Pilate therefore went forth again, and saith unto them, *a*. Behold, I bring Him forth to you, that ye may know that I find no fault in Him *m*. Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, *a*. Behold the man! *m*. When the chief priests therefore and officers saw Him, they cried out, saying, *a*. Crucify Him, crucify Him. *m*. Pilate saith unto them, *a*. Take ye Him, and crucify Him: for I find no fault in Him. *m*. The Jews answered him, *a*. We have a law, and by our law He ought to die, because He made Himself the Son of GOD. *m*. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto JESUS, *a*. Whence art Thou? *m*. But JESUS gave him no answer. Then saith Pilate unto Him, *a*. Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? *m*. JESUS answered, *b*. Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. *m*. And from thenceforth Pilate sought to release Him: but the Jews cried

out, saying, *a*. If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. *m*. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, *a*. Behold your King! *m*. But they cried out, *a*. Away with Him, away with Him; crucify Him. *m*. Pilate saith unto them, *a*. Shall I crucify your King! *m*. The chief priests answered, *a*. We have no King but Cæsar. *m*. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, *a*. Write not, The King of the Jews; but that He said, I am King of the Jews. *m*. Pilate answered, *a*. What I have written I have written. *m*. Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They therefore said among themselves, *a*. Let us not rend it, but cast lots for it, whose shall it be: *m*. that the Scripture

might be fulfilled, which saith, They parted My raiment among them,

[*Here two ministers in surplices go up to the Altar, one to the right corner and the other to the left, and remove from thence the two linen cloths which had been placed upon the Altar.*]

And for My vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of JESUS His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When JESUS therefore saw His Mother, and the disciple standing by, whom He loved, He saith unto His Mother, *b*. Woman, behold thy Son! *m*. Then saith He to the disciple, *b*. Behold thy Mother! *m*. And from that hour that disciple took her unto his own home. After this, JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, *b*. I thirst. *m*. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When JESUS therefore had received the vinegar, He said, *b*. It is finished: *m*. and He bowed His head, and gave up the ghost.

[*Then follows* Our FATHER, Hail Mary, Into Thy hands I commend my spirit.]

m. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came

to JESUS, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came thereout Blood and Water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him Whom they pierced.

GOSPEL. *S. John* xix. [38—42].

AND after this, Joseph of Arimathæa, being a disciple of JESUS, but secretly for fear of the Jews, besought Pilate that he might take away the Body of JESUS. And Pilate gave him leave. He came therefore, and took the Body of JESUS. And there came also Nicodemus, which at the first came to JESUS by night, and brought a mixture of myrrh and aloes about an hundred pound weight. Then they took the Body of JESUS, and wound It in linen clothes, with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was man never yet laid. There laid they JESUS therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand.

Then follow the Solemn Prayers; and at each one is said, Let us kneel down, *except at that which is said for the Jews. And first, for the universal estate of the Church.*

Collect.

LET us pray, dearly beloved, in the first place for the Holy Church of God, that our Lord God would vouchsafe to preserve it in peace throughout the whole world, subjecting to it principalities and powers; and that He may grant us a quiet and peaceful life: and to glorify God the Father Almighty.

Let us pray.

The Deacon. Let us kneel down. ℟. Rise up.

Collect.

ALMIGHTY Everlasting God, Who hast revealed Thy glory in Christ to all nations; preserve, we beseech Thee, the works of Thy mercy; that Thy Church, spread over the whole world, may persevere with steadfast faith in the confession of Thy Name. Through the same Christ Jesus our Lord.

The Choir reply, Amen.

For the Pope.

LET us pray also for the Blessed N, our Pope; that our God and Lord, Who elected him to the order of thē Episcopate, may preserve Him safe to His Holy Church that he may govern the holy people of God.

Let us pray. Let us kneel. Rise.

Collect.

ALMIGHTY Everlasting God, by Whose guidance all things are established; mercifully regard our prayers; and of

Thy mercy preserve to us the Chief Bishop whom Thou hast chosen, that the Christian people, being governed by Thy guidance, may under so great a Pontiff increase in the merits of their faith. Through our LORD JESUS CHRIST Thy SON, Who with Thee liveth and reigneth GOD, for ever and ever. *Amen.*

For all orders in the Church.

LET us pray also for all Bishops, Priests, Deacons, Sub-Deacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins, Widows, and for all the holy people of GOD.

Let us pray. Let us kneel. Rise.

Collect.

ALMIGHTY Everlasting GOD, by Whose Spirit the whole body of the Church is sanctified and governed; graciously hear our supplications for all orders in the same; that by the gift of Thy grace all in their several degrees may faithfully serve Thee. Through our LORD JESUS CHRIST Thy SON, Who with Thee liveth. In the unity of the same.

For the King.

LET us pray also for our most Christian King N; that our LORD and GOD may subdue to him all barbarous nations to our perpetual peace.

Let us pray. Let us kneel. Rise.

Collect.

ALMIGHTY Everlasting God, in Whose hand is all the power and the laws of all nations: favourably regard the sovereigns of all Christian kingdoms; that the Gentiles who trust in their own strength may be repelled by the might of Thy Right Hand. Through our Lord Jesus Christ Thy Son.

For Catechumens.

LET us pray also for our Catechumens; that our Lord and God would open the ears of their hearts and the gate of His mercy; that having received by the laver of regeneration the remission of all their sins, they may be found worthy through Christ Jesus our Lord.

Let us pray. Let us kneel. Rise.

Collect.

ALMIGHTY Everlasting God, Who art ever supplying Thy Church with new offspring; increase faith and understanding in our catechumens; that being born again in the baptismal Font, they may be numbered among Thine adopted children. Through our Lord Jesus Christ Thy Son.

Against tribulations.

LET us beseech God the Father Almighty, dearly beloved, to purge the world from all errors; to remove diseases; to keep off famine; to open prisons; to loose chains; and to grant to travellers return, to the sick health, to mariners a port of safety.

Let us pray. Let us kneel. Rise.

Collect.

ALMIGHTY Everlasting GOD, the consolation of the sorrowful, the strength of the afflicted, let the prayers of all that cry unto Thee in any tribulation enter into Thine ears; that in all their necessities they may rejoice in the help of Thy mercy. Through our LORD.

For Heretics.

LET us pray also for heretics and schismatics, that our GOD and LORD JESUS CHRIST would deliver them from all error, and vouchsafe to recall them to their holy mother the Catholic and Apostolic Church.

Let us pray. Let us kneel. Rise.

Collect.

ALMIGHTY Everlasting GOD, Who savest all men, and wouldest not that any should perish; regard the souls of them that are led away by the deceit of the devil; that laying aside all heretical wickedness, the hearts of the wanderers may be reclaimed, and may return to the unity of Thy Truth. Through our LORD.

For the perfidious Jews.

LET us pray also for the perfidious Jews: that our LORD and GOD would take away the veil from their hearts; that they also may acknowledge JESUS CHRIST our LORD.

Let us pray.

Collect.

ALMIGHTY Everlasting God, Who rejectest not from Thy mercy even the perfidious Jews; hear our prayers which we offer to Thee for the blindness of that people, that acknowledging the light of Thy Truth, which is Christ, they may be delivered from their darkness. Through the same.

For Infidels.

LET us pray also for infidels; that God Almighty would remove iniquity from their hearts: so that, forsaking their idols, they may be converted to the Living and True God, and His only Son, our Lord and God Jesus Christ, with Whom and with the Holy Ghost, He liveth and reigneth God, for ever and ever.

Let us pray. Let us kneel. Rise.

Collect.

ALMIGHTY Everlasting God, Who wouldest not the death of sinners, but ever seekest for them that they may live: mercifully receive our prayer; deliver them from the worship of idols, and unite them to Thy Holy Church to the praise and glory of Thy Name. Through our Lord.[72]

[72] These solemn prayers, which are of great antiquity, are, it will be seen, the originals of the Good Friday "Collects" in the Book of Common Prayer.

When these Prayers are finished, the Priest removes his chasuble, and sits in his seat near the Altar with the Deacon and Sub-Deacon; and at the same time other two Presbyters of the Upper Grade, with bare feet, and clad in albs without apparels,[73] *holding the Cross between them, veiled, behind the High Altar on the right side, sing these Verses,*[74] *following:—*

O MY people, what have I done unto thee? or wherein have I wearied thee? Answer Me. Because I led thee out of the land of Egypt, thou hast prepared a Cross for thy Saviour.

Two Deacons of the second form in their black tippets at the step of the Choir turned towards the Altar, reply:—

AGYOS O Theos, Agyos Iskyros, Agyos Athanatos, Eleyson ymas.[75]

The Choir answers,

HOLY God, Holy and Strong, Holy and Immortal, have mercy upon us.

And whenever Holy God *is sung by the Choir, it is sung kneeling; but the clergy holding the Cross behind the Altar and the Deacons at the step of the Choir saying* Agyos *continue standing throughout.*

---

[73] The "apparels" were square patches of embroidery stitched on the collar of the amice, and at the bottom of the alb before and behind, and on the wrists, and also on the deacon's dalmatic.

[74] Commonly called the "Reproaches."

[75] *I.e.*, Ἅγιος ὁ Θεος, αγιος ισχυρος, αγιος αθανατος, ελεησον υμας.

Then the two clergy,[76] *not changing their place, continue,*

BECAUSE I led thee through the wilderness forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy SAVIOUR.

The Deacons, Agyos, &c.
The Choir, Holy GOD, &c.

WHAT could I have done more for thee that I have not done? I planted thee indeed, My choicest vine, and thou hast turned for Me into exceeding bitterness: thou gavest vinegar to quench My thirst, and piercedst with a lance the Side of thy SAVIOUR.

The Deacons, Agyos.
The Choir, Holy GOD.

Then the two clergy, uncovering the Cross by the right side of the Altar, sing this Antiphon.

BEHOLD the wood of the Cross, on which hung the SAVIOUR of the world. Come let us adore.

[76] In the Roman rite these verses are sung by two cantors of the first and second choir alternately, the choir responding "Holy GOD" in Greek and Latin by sides, and the cross is uncovered by the celebrant; not, as in the Sarum rite, by two other presbyters. This was probably the Sarum Use also in villages and other churches where there was a paucity of clergy.

The Choir, kneeling, and kissing the forms,[77] *reply,*

WE venerate Thy Cross, O Lord, and praise and glorify Thy Holy Resurrection; for behold by the Cross has come joy to the whole world.

Psalm 67. Deus misereatur.

Which psalm is said entire by the whole choir, without Glory be; *the Antiphon* We venerate *being repeated after each verse. Meanwhile the Cross is solemnly deposited upon the third step from the Altar, the two Priests above mentioned sitting beside it, one on the right, the other on the left. Then the clergy approach to venerate the Cross, barefooted, beginning with those of greater dignity. The two Priests meanwhile sitting beside the Cross sing this Hymn.*

FAITHFUL Cross! above all other, One and only noble Tree! None in foliage, none in blossom, None in fruit thy peers may be: Sweetest wood and sweetest iron! Sweetest weight is hung on thee.

Sing, my tongue, the glorious battle With completed victory rife: And above the Cross's trophy Tell the triumph of the strife: How the world's Redeemer conquer'd By surrendering of His life.

The Choir, sitting, repeat the ℣, Faithful Cross *after each verse.*

GOD his Maker, sorely grieving That the first made Adam fell, When he ate the fruit of sorrow, Whose reward was

[77] "*Osculando formulas:*" *i.e.*, the seats.

death and hell, Noted then this Wood, the ruin Of the ancient wood to quell.

The Choir, Faithful Cross.

FOR the work of our salvation Needs would have His order so, And the multiform deceiver's Art by art would overthrow, And from thence would bring the medicine, Whence the insult of the foe.

The Choir, Faithful Cross.

WHEREFORE when the sacred fulness Of the appointed time was come, This world's Maker left His Father, Sent the heavenly mansion from, And proceeded, God Incarnate Of the Holy Virgin's Womb.

The Choir, Faithful Cross.

THIRTY years among us dwelling, His appointed time fulfilled, Born for this He meets His passion, For that this He freely willed; On the Cross the Lamb is lifted, Where His life-Blood shall be spilled.

The Choir, Faithful Cross.

HE endured the nails and spitting, Vinegar, and spear, and reed; From that Holy Body broken Blood and water forth proceed: Earth, and stars, and sky, and ocean, By that flood from stain are freed.

The Choir, Faithful Cross,

TO the Trinity be glory Everlasting as is meet; Equal to the Father, equal To the Son and Paraclete; Trinal Unity, Whose praises All created things repeat.

The Choir, Faithful Cross.

This done, the two afore-mentioned Priests carry the Cross through the midst of the Choir, where it receives the veneration of the people before some Altar, the Choir, seated, singing meanwhile this Antiphon with its Verse.

WHILST the Maker of the World suffered the punishment of death upon the Cross, He cried with a loud voice, and gave up the Ghost; and behold the vail of the temple was rent in twain: the graves opened, and there was a great earthquake: for the world cried out that it was not able to bear the death of the Son of God.

℣. The soldier's lance having opened the side of the crucified Lord, there came out Blood and water, for the purchase of our Salvation.

℣. O admirable price by whose costliness the world has been redeemed from captivity, the gloomy prisons of hell have been shattered, and the gate of the kingdom has been opened for us!

Then is repeated the ℣. The soldier's lance. *After which the same Priests reverently carry back the Cross through the midst of the Choir to the Altar.*

Then all the clergy in choir assemble before the Altar, and the Priest resumes the chasuble which he had before put off, and going to the Altar

step with the Deacon and Sub-Deacon, says the Confession, the May Almighty God, *and the* Absolution, *with the Prayers,*[78] *and collect* Take away from us *as in the Ordinary of the Mass;*[79] *but the kiss of peace is not given.*

The Sacrifice being placed upon the Altar, and incensed, and wine and water poured into the chalice in the accustomed manner, after the washing of hands the Priest says, bowing down, In the spirit of humility, &c.,[80] *kissing the Altar, and blessing the Sacrifice; and turning himself, says,* Pray, brothers and sisters, *after the accustomed manner.*

Then he says immediately in a low voice without note, Let us pray. Instructed by Thy saving precepts,[81] *with the* Lord's Prayer, *that is* Paternoster. *The Choir replies,* But deliver us from evil. *Then he says,* Deliver us, we beseech Thee; *in which prayer, when he says* Through the same Jesus Christ, *he breaks the Body of the Lord, as he is wont to do on other days. Then he says in a low voice, without note* World without end; *and the Choir replies,* Amen.

Afterwards he places, as usual, a part of the Host in the Chalice.

The Peace of the Lord *is not said, nor the* Agnus Dei; *nor is the* Pax *given; but immediately the Priest communicates himself saying,* May the Body of our Lord, &c. *And on receiving the Blood,* May the Body and Blood, &c.,[82] *without any prayer preceding.*

Then after the rinsing of his hands,[83] *Vespers follow, without any singing.*

---

[78] *I.e.*, the ℣ "*Our help standeth*," &c.

[79] See page 41.

[80] See page 53.

[81] See page 70.

[82] See page 77.

[83] The priest rinsed his hands by water and wine poured over them into the chalice, in the usual way. Then he drank the contents of the chalice, which had not been consecrated, as an ablution.

And in place of the Collect is said, for the Post-Communion, *the Prayer,* Look down, we beseech Thee, upon this Thy family, *without* Who liveth. *And so the Mass and Vespers end together. Nor is* The LORD be with you, *nor* Let us bless the LORD, *nor* Go, you are dismissed, *to be said.*

Vespers finished, the Priest removing his chasuble, places the Cross again in the Sepulchre, with the Body of the Lord, and incenses the Sepulchre, and closes the door. Then he resumes his chasuble, and in the same order in which he entered at the beginning of the service, he departs with the Deacon and Sub-Deacon, and the other ministers of the Altar.

ADDENDUM TO NOTE 2, PAGE 35.

Since the note on p. 35 was in type, the Editor has seen additional reasons for believing that the derivation of the liturgical word "Mass" from the Hebrew מסת, there given as held by some writers, is tenable. Could the point be satisfactorily established, it would be exceedingly interesting. Archdeacon Freeman, in a recent speech in Convocation, has traced the Eucharistic vestments to a two-fold origin, viz., as being the ordinary vestments of the Apostolic age, modified and beautified after the pattern of the Aaronic garments. The Hebrew derivation of "Missa" would give a corresponding link between the *name* of the Aaronic and the Christian Oblation. The difficulty in the way is the fact that the word is confined to the West. Whether this be fatal to its claim must be for others to determine. Be this as it may, the suggestion that the Anglo-Saxon Mæsse, as signifying any (even a heathen) sacrificial feast, is derived from the Hebrew, is capable of more detailed proof. Dr. Bosworth has traced the affinity between the Eastern and Western languages at some length. Placing Sanscrit as the primary, and regarding it as the foundation of the "Japhetic" family of languages, he gives several words which have come down through Greek, Latin, Persian, German, to Anglo-Saxon, Dutch, Danish, and English with but small modifications. One or two examples will suffice:—Sanscrit, *nama;* Greek, *ονομα*; Latin, *nomen;* Persian, *nam;* German, *nahme;* Anglo-Saxon, *nama;* Dutch, *naam;* Danish, *navm;* English, *name.* Sanscrit, *musha;* Greek, *μυς*; Latin, *mus;* Persian, *moosh;* German, *maus;* Anglo-Saxon, *mús;* Dutch, *muis;* Danish, *muus;* English, *mouse.* Sanscrit, *krimilan;* Greek, *καμελος*; Latin, *camelum;* Hebrew, *gemel;* German, *kamel;* Anglo-Saxon, *camell,* a camel. Sanscrit, *yuwanah,* young; Latin, *juvenis;* Anglo-Saxon, *geong;* Hebrew, *jung,* a suckling,

a twig, sucker. The latter derivation is noteworthy, because, like Missah, it entirely skips the Greek, to reappear in Latin and the Teutonic languages.[84]

The term "Sacrifice" as applied to the larger wafer, which, it is believed, is peculiar to the Sarum ritual,—also demands a word. In the Saxon Church, the parent of the Salisbury, the wafer was styled oblaten, *the Oblation*—a use of the word which is common to the Teutonic dialects—*oblie* being the Dutch equivalent, *oblate* the German, and *obláta* the Icelandic. Somner (Anglo-Saxon Dict.) renders oblaten "*oblationes, sacrificia,*" so that, in all probability, the "Sacrificium" of the Sarum rubric was a literal rendering, on the part of S. Osmund, of the Anglo-Saxon phrase.

[84] The ecclesiastical term *Abbot* is, however, another instance, and directly to the point. Derived from the Hebrew אַב, through the Syriac ܐܒܐ, it reappears in ecclesiastical Latin without leaving a trace in the terminology of the Eastern Church. If the Hebrew origin of *Missa* be tenable, the phrase (Acts xiii. 2) "λειτουργόντων," rendered in the Anglican version "ministering," is exactly equivalent to the *Missam facere* of a later age. It is used, Heb. x. 11, to describe the sacrificial offerings of the Jewish priesthood.

Printed at the Regent Press, 55, King Street, Regent Street, W.

UNIFORM WITH THE PRESENT WORK.

Price 7*s.*; *by Post*, 7*s.* 6*d.*

PARAPHRASTICA EXPOSITIO ARTICULORUM

CONFESSIONIS ANGLICANÆ; the Articles of the Anglican Church paraphrastically considered and explained. By FRANCISCUS A. SANCTA CLARA (Christopher Davenport). Reprinted from the Edition in Latin of 1646, with a Translation, together with Expositions and Comments in English from the Theological Problems and Propositions of the same writer, and with additional Notes and References. Edited by the Rev. FREDERICK GEORGE LEE, D.C.L., F.S.A., Domestic Chaplain to the Earl of Morton.

"Nothing can be fairer in theological controversy than SANCTA CLARA; his Commentary on the 'Articles,' from a Roman Catholic point of view, being especially interesting. It is believed that this remarkable Treatise formed the basis of Dr. NEWMAN'S Tract No. 90."—*British Magazine.*

"Our dear friend's [Dr. Newman's] Tract [No. 90] has done good and lasting service by breaking off a mass of unauthorised traditional glosses which had encrusted over the Thirty-nine Articles. The interpretation which he then put forth, and which in him was blamed, was at the time vindicated by others without blame. The blame was occasioned by two circumstances, owing to which Tract 90 was thought to admit much more than our friend meant. . . . But the *principle* of Tract 90—viz., that we are not to bring into the Articles, out of any popular system, any meanings which are not contained in their words, rightly and accurately understood, was not and could not be condemned."—*Eirenicon*, by Dr. Pusey, 1865.

"It is impossible to over-estimate the enlarged views that must follow upon the careful and thoughtful study of this noble work of Sancta Clara. The Articles were doubtless framed most vaguely to allow of the widest conceivable latitude of interpretation, to admit, in short, of more than one interpretation. . . Sancta Clara's 'Paraphrastica Expositio' is a great gain: it will carry a stronger conviction with it than *Tract* 90, because it is more naturally put together; because it appeals more unreservedly to the teaching of the *Universal* Church; and because its spirit and temper is so gentle, mild, and loving. Yes! this book is a noble effort to preserve the unity of the Spirit in the bond of Faith. The book is most expensively and beautifully got up."—*Church Review.*

"A more seasonable moment for this publication could not have been found. . . . As proceeding from a Roman source, this work of Dr. Christopher Davenport, or Franciscus à Sancta Clara, as he was called in Religion, a ''Vert' of the early part of the 17th century, is, so far as we know, unique, and stands alone. The book in its original Latin had become very scarce, and few of our readers will probably be satisfied without an examination of this new edition for themselves. The translation is decidedly good. . . . We thank all concerned in its publication, for making this very unique work accessible to the general reader. A certain portion of English Romanists tried to effect the condemnation of the book at Rome, a step which Charles I. effectually prevented."—*Ecclesiastic.*

"The Catholic party—and we use the phrase in its widest sense, as including all those who pray for and strive after the peace of Jerusalem—owe a deep debt of gratitude to the energetic secretary of the A.P.U.C. for his timely and painstaking reprint of this singular work. At the present conjuncture it would be difficult, indeed, to overrate the importance rendered to the cause of Re-union by the reproduction of such a treatise in a form accessible to all who are interested in the working out of the great problem of our days—the weaving together again in one harmonious whole the torn and sundered portions of the Seamless Vest. Indeed, its appearance almost simultaneously with Dr. Pusey's Eirenicon may be regarded as a Providential coincidence not the least remarkable among the many indications vouchsafed that the 'prayer of peace' which now in all portions of the Lord's Vineyard ascends in loving union with that prayer in the upper chamber of which it is the echo and the prolongation shall in no wise return to us empty."—*Union Review.*

J. T. HAYES, LYALL PLACE, EATON SQUARE, S.W.

BX 5142 C37 Catholic Church. Liturgy and ritual. Salisbury
The Liturgy of the Church of Sarum

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY